

**U BVULWA MAANDA HA VHUIMO HA VHUHOSI NA NZULELE YA MUSANDA:
TSENGULUSO YO LIVHANAHU NA VHUHOSI HA VHAVENDA HO SHUMISWA
THYIORI YA “ETHNOPRAGMATICS”.**

NGA

MAṬODZI REBECCA RAPHALALANI

**YO NETSHEDZWA HU U ITELA U FUSHA THODEA YA DIGIRII YA
VHUDOKOTELA HA MANWALWA NA FILOSOFI
KHA THERO YA
NYAMBO DZA VHAREMA
YUNIVESITHI YA AFRIKA TSHIPEMBE**

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MUANO

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Nhe Maṭodzi Rebecca Raphalalani ndi ana uri U bvulwa manḽa ha vhuimo ha vuhosi na nzulele ya musanda: Tsenguluso yo livhanaho na vuhosi ha Vhavenḽa ho shumiswa thyiori ya “Ethnopragmatics” ndi mushumo wanga na zwe nda shumisa zwo redziwa, nahone zwa sumbedzwa.

MAṬODZI REBECCA RAPHALALANI

DATUMU

MAKUMEDZWA

Mushumo uyu wo kumedzelwa kha vhathu vha tevhelaho:

Mukalaha wanga, Vho Clement Raphalalani vhe vha ntutuwedza na thikhedzo ye vha nnetshedza yone musi ndi lwendoni holwu, vhananga Aluwani Raphalalani, Rendani Raphalalani, zwihulusa tanzhe langa Eugene Raphalalani, we a vha na nne misi yothhe ndi kati na ngudo dzanga. Ndi ri “Mudzimu vha ni fhatutshedze zwihulusa”

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MANWELEDZO

Muhumbulo muhulwane wa ngudo ino ndi u sengulusa u bvulwa ha maanda ha vhuimo ha vuhosi ha Vhavana.

Thodiso ino yo vha yo disendeka zihulusa kha maanda ane a khou vhone a si tsheho, kha mahosi kathihi na vhuimo vhune ha khou vhone ho ngalangala, nga nwanwa wa u da ha mivhuso ya Vhatshena fano Afrika Tshipembe, vha vho vhinganya zwithu. U bva afho mivhuso yo da he ya sielisana u vhusa, ndi mivhuso wa vukoloni, wa khethululo nga lukanda, mivhuso wa mashangohaya na mivhuso wa demokrasi. Mivhuso wa vukoloni wo vuhala vhuimo ha Thovhele, wa khakhela Vhavana nga u tsitsa tshiimo itsho. Mivhuso wa khethululo nga lukanda wo dzhenisa na vathu vhe vha vha songo tea u vha mahosi, vane vhanwe vavho a si vha dzofhani la vuhosi. Mivhuso wa demokrasi wone ndi we vathu vha vha vho lavhelela vha dovha vha vha na fulufhelo khawo. Wone wo vhone wo lingedza u vhuwedzedza vhuimo ha mahosi nga ndila yo fanelaho, fhedzi wo di da na zwawo nge wa disa ndila ya u shumisa masipala u langa na vhupo ha mahayani hune ha wela fhasi ha mahosi.

Maanda ane a dzhielwa mahosi, hu mupfufhi u si mphire, o sia tshikhala kha vhulangi. Khoro dza “Civic”, vakhantselara na mahosi, vho no vha kha tsimbe i sa vuwi fhasi; vhothe vha tshi toda vupfiwa na vhulangi.

Ngudo ino yo senguluswa ho lavheleswa thyiori ya “Ethnopragmatics.”

Musi ri tshi sedza ngona dzo shumiswaho kha thodiso iyi ri wana uri ho shumiswa ngona ya khwalithethivi na ngona ya kwanthithethivi, fhedzi ngona ya khwalithethivi ndi yone yo shumeswaho. Datha yo kuvhanganyiwa nga ndila dza mbudzisavhathu dza u tou nwalwa, mbudzisavhathu dza mulomo hune muvhudziswa na muvhudzisi vha vha vho tou livhana zwifhatuwo. Mutodisizi o khethekanya datha yawe u ya nga thero, nga murahu ha konwa u senguluswa datha. Kha tsenguluso ya datha ho shumiswa ndila dza u khouda.

Dzenedzo ndi u khouda ha khagala “open coding”, u khouda ha mbuedzo “axial coding” na u khouda ha u nanguludza “selective coding”

Nga murahu ha tsenguluso iyo ho do wanala mawanwa na themenndelo zwi bvaho kha iyo datha yo kuvhanganyiwaho. Musi ho lavheleswa mawanwa, hu khou vhone uri hu na mbilaelo nnzhi dzine dza sa khou tshimbila zwavhuḽi vhukati ha mahosi na vhalanda, mahosi na mimasipala, mahosi na vha mirado ya “Civic” arali mbilaelo idzo dza nga sedzuluswa zwi nga thusa vhukuma kha u khwinifhadza vuhosi ha Vhavenda.

SUMMARY

The main aim of the study was to investigate how the Vhavenda royal kingdom's communicative functions and positions of royalty and settlement pattern were disempowered by the British colonists, the apartheid government, the Homeland system and the new democratic government which came into power in 1994. The arrival of the British colonists disempowered the Vhavenda Kingdom by reducing the title of the King to that of a mere chief. This was, among others, a leading cause for the fall and the end of the Vhavenda Kingdom. The Apartheid regime (1949-1994) also had a negative impact on the Vhavenda royal kingdom as the regime put a large number of people who were not of the royal families into chieftainship. This resulted in chieftaincy becoming an appointment rather than a birth right.

The Homeland system, a creation of Apartheid, also caused confusion and disagreements among the Vhavenda. Some of those who were born of royal descent were removed from chieftainship positions and more educated Vhavenda citizens who were just mere commoners were put in those positions. The new democratic government (1994) tried to bring back the chieftaincy titles that were taken by former governments but this was complicated by the appointment of ward representatives, councilors and civic organisations. The democratic government split areas into wards, and, as a result, the system failed to work in unison with the Vhavenda Kingdom. Chiefs were reduced to ceremonial monarchs, and decision-making powers were the preserve of the politicians, and not the chiefs.

This study utilized the theory of Ethnopragmatics. Both qualitative and quantitative methods were employed to collect data. Data were collected from the youth, royals, non-royal adults and chiefs by means of questionnaires and interviews.

Data were then transcribed by the researcher and the coding system was used to analyse it. Coding methods used included open, axial and selective coding methods. Data were

then presented, discussed and conclusions drawn. Results revealed that chiefs and their subjects have many concerns. Recommendations were also made to address the concerns raised by participants.

KEY WORDS

Disempowerment, communicative function, Vhavenda royalty, settlement patterns, overthrow, chieftaincy by appointment, ward demarcation, ceremonial monarchs, politician and ethnopragmatics study.

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NDIMA YA 1

1.1 **MARANGAPHANDA**

Tshipikwa tsha ndima iyi, nga u pfufhifhadza, hu do vha hu khou angaredzwa zwine zwa do wanala kha thodisiso yothhe. Musengulusi u do sumbedza ndivho na zwilavhelelwa. Musengulusi u do dovha a sumbedza ngona dzine dza do shumiswa u wana mafhungo a u shumisa kha thodisiso yawe; a do konou fhedzisa nga u shumisa tshikoupu tsha ndima dzawe.

Vhuhosi vhu vhonala vhu na ndeme vhukuma ngauri a hu na tshithu tshine tsha tshimbila kha Tshivenda hu si na vhurangaphanda ha mahosi. Musanda, kha Vhavenda, ndi fhethu hune ha dzhiiwa sa thavhani; nahone na vhone vha ne Vhamusanda vha di dovha vha dzhiiwa sa thavha sa izwi thavha i tshi vhonala i tshithu tshi re ntha lune heneho u a konou vhona zwothe zwi re fhasi. Nga inwe ndila, Vhamusanda vha vha vhe ntha lune vha konou thogomela vathu vhothe vha re nga fhasi havho. Mbigi (2005:6) a tshi sumbedza ndeme ya mahosi kha Tshirema u amba u ri:

African chiefs and kings are at first and foremost the spiritual
and cultural guardians of the communities

Izwi zwi tou sumbedza uri mahosi ndi vhone vharangaphanda vha vathu kana lushaka. Ano maduvha mahosi vha khou vhonala vha tshi khou shuma fhasi ha mutsiko nga vhanga la uri vhukoloni ho da ha dzhena fhanu Afrika zwithu zwothe zwa vho fhedza zwi tshi khou shanduka. Vhukoloni honohu ho swika he ha dzhenelela na kha nzulele ya mudi na kha mudi wa musanda. Zwe vha vha vha tshi dzulisa zwone zwo vha zwo sedzwa ha vhonala zwi zwavhudi kha tsireledzo siani la maswina, mutakalo, mudi khathihi na ndimo. U shanduka siani la zwa vuhosini ndi zwithu zwine na namusi hu kha di lilwa ngazwo, sa izwi zwi tshi khou vhonala zwi tshi kha di ya phanda.

1.2 **MUTHEO WA THODISISO**

Afrika Tshipembe ndila ya vhurangaphanda ha vuhosi ha Tshirema ho khwa thiswa na u aluswa, u bva kale. Na Ndayotewa ya Afrika Tshipembe (1996) yo swika hune

ya tikedza na u khwaṭhisa u vha hone ha vhuhosi ha Tshirema ngauri ndi hone hune ha khou ḍi bvela phanda na u dzhielwa nzhele na u tsireledzwa. Na kale vhurangaphanda ha Tshirema ho vha hu hone hune ha khou vhusa vhathu vhuponi ha mahayani, nahone ho vha hu tshi fhiwa na ṭhonifho yoṭhe. Mahosi vho vha vhe vhone vha no ranga phanda kutshilele kwa vhathu, na u dovha vha nea mulayo shangoni. Vhuhosi ha Tshirema vhu thusa nga maanda kha vhathu vha Vharema siani ḷa mvelele yavho.

Murangaphanda muhulwane wa Vhavenda, u bva murahu, o vha e Thovhele, we nga fhasi hawe ho vha hu tshi vha hu na mahosi vhane vha thusana nae. Ri khwaṭhisa izwi nga muhumbulo wa Rakhadani (2007:168) musi a tshi vha vhekanya nga ndila i tevhelaho:

- Thovhele (King)
- Mahosi mahulu (Paramount Chiefs)
- Mahosi (Chiefs)
- Musanda (Headman)
- Vhakoma (Petty headmen)

Kha lushaka lwa Vhavenda, musanda ndi fhethu hu ṭhonifheaho nga maanda ro sedza kha vhupo ha mahayani. Hu dovha ha vha fhethu ho fhulufhedziwaho kana ho thembiwaho nga lushaka siani ḷa u rera milandu, u tshetshelwa zwitentsi na u dzudzanya tshiṅwe na tshiṅwe tsha shangoni. Muthu ha sokou ya musanda hu na ndila na maitele a hone ane a tevhelwa. Hu dovha ha vha fhethu hune a hu sokou fhaṭwa huṅwe na huṅwe. Hu tou vha na kudzulele kwa musanda wa Tshivenda kune kwa vha kwone kwo teaho. Muḍi wa musanda u fanela u vha na mitsheṭo, mavanda, vhutambwe, tshivhambo, zwamudane, thondo, thondwana, pfamo na danga ḷa phedza.

1.3 TSHITATAMENNDE TSHA THAIDZO

Afrika Tshipembe ri a zwi vhona uri misanda i na tshumelo khulwane kha lushaka, nga maanda kha vhathu vha no dzula vhuponi ha mahayani. U ya nga mvelele ya Vharema, tshiṅwe na tshiṅwe tshi fanela u vhiḡwa musanda. Vhamusanda vha fanela u vhona uri vhathu vhavho vho dzula, nahone shangoni hu na mulalo. Milandu

yothe i tea u sengwa khoroni ya musanda. Musanda wo vha u tshi fhatwa ntha ha thavha u itela tsireledzo na uri maswina a kone u vhone a tshe kule nga vhalindi.

Fhano Afrika Tshipembe ri wana uri Vhatshena vho do swika he vha do dzhenelela kha mafhungo a vuhosi. Pheleledzoni vho swika he vha shandukisa na vhuimo ha vuhosi. Vhatshena vho tshuwedza uri hu sa vhone phambano vhukati ha Thovhele na Khosikhulu. Na maanda e mahosi vha vha vhe nao o do da he a bvulwa kana a fheliswa nga Vhatshena, hu u itela u dzhia ndango na uri hu luvhiwe vhone u fhirisa mahosi vhane vha vha vhone vha vha mashango. Ho do dovha ha shandukiswa na nzulele ya muḽi wa musanda wa vho bva ntha ha thavha wa vhuya fhasi hune ha dzula vhalanda, nahone haano mavha hu vho fhatwa ndu nthi ine ya sa kone u khethekanya pfamo na dziwe ndu. Mbudzisavhathu dza iyi thodiso dzi do lavhelesesa kha u bvulwa maanda a vuhosi ha Vhavenda nga kutshilele kwa musalauno khathihi na u shandukiswa ha nzulele ya muḽi wa musanda.

1.4 NDIVHO NA ZWIPIKWA

1.4.1 Ndivho

Ndivho ya thodiso ndi u bvisa khagala u tsitselwa fhasi ha vhangaphanda ha sialala, mirado ya muḽa, khorokhathihi na u shandukiswa ha nzulele ya muḽi wa musanda kha Tshivenda. U itela u wana ndivho ya thodiso ndi zwa ndeme u fhindula mbudiso dzi tevhelaho:

- Ndi zwifhio zwa zwa tsitsela vhuimo ha mahosi fhasi?
- Ho itea mini uri misanda i shanduke?
- Hu nga itwa mini uri zwithu zwi vhuvelele ngonani?
- Musanda ndi wa ndeme zwingafhani musi ro lavhelesa Afrika Tshipembe la namusi?
- Zwivhuya na zwithithisi zwa vuhosi kha Vhavenda namusi ndi zwifhio?
- Vuhosi ho thaselwa hani nga vhukoloni na muvhuso wa tshitalula?
- Mushumo une mahosi vha u shuma kha lushaka ndi ufho?
- Nzulele ya muḽi wa musanda iyo ima hani?

1.4.2 Zwipikwa

Zwipikwa zwo ima nga ndila i tevhelaho:

- U sumbedza ndeme ya vuhosi Afrika Tshipembe.
- U sumbedza zwivhuya na zwithithisi zwa vuhosi kha Vhavenda .
- U sumbedza uri vuhosi ho thithiswa zwingafhani nga vhukoloni na Tshikhuwa .
- U sumbedza zwine musanda wa tea u ita kha lushaka.
- U sumbedza mushumo wa nzulele ya musanda kha Vhavenda.

1.4.3 Ndeme ya Thodisiso

Ndeme ya thodisiso ndi u sengulusa u tsitselwa fhasi kana u bvulwa maanda a vhuimo ha vuhosi, na u shandukiswa ha nzulele ya muḏi wa musanda. Nga murahu ha thodisiso, hu khou lavhelelwa uri ndila ine ya shumiswa kha u fara mafhungo a vuhosi, i ḑo shandukiswa khathihi na ndila dzine mahosi vha fariswa zwone. Ngaualo a hu na thodisiso ye ya vhuya ya itwa kale vhunga vhatu vho vha vha tshi vhone uri vha khou ḑidzhenisa kha zwa Tshikhuwa na zwa polotiki

1.5 RESHINALE

Nyimele ya musalauno ndi ya uri tshikhuwa tsho kwama misanda na nzulele ya Vhavenda ya u fhaṭa misanda thavhani. Vhuimo ha misanda ho nyadzisea ha dovha ha tsitselwa fhasi nga vhukoloni na muvhuso wa tshiṭalula, muvhuso wapo na mimasipala. Vha khorro dza vuhosi na vha 'Act and Local Land Rights' vha a tendelana na u ri misanda i khou kandedzwa. Zwino tsenguluso iyi i ḑo vha mvulamaṭo kha shango ḽa Afrika Tshipembe nga vhuphara.

1.6 NGONA NA NZUDZANYO ZWA THODISISO (RESEARCH METHODOLOGY AND DESIGN)

Ngona ya thodisiso ndi ine ya ḑo shumiswa u wana mafhungo kha thodisiso. Hu na ngona dzo vhalaho dzine dza nga shumiswa musi muthu a tshi ita thodisiso. Ngona idzo ndi dza khwanthithethivi na khwalithethivi. Ngona ya khwanthithethivi i kwhaṭhisedza uri mafhungo a ḑo wanala nga ndila ya u tou vhalala (mbalo) na u ṭalutshedza. Ngona ya khwalithethivi i katela u ita thodisiso nga u tou vhudzisa

vhathu, nahone tshayo ndi u tōdōu dīvha uri ndi ngani zwithu zwi tshi khou bvelela nga ndila nkene (Leedy 1992).

Hafha kha t̥hōd̥is̥iso iyi, ro shumisa ngona ya khwalithethivi ngauri i thusa musengulusi uri a kone u t̥alutshedza, u pindulela na u sumbedza zwithu zwine zwa khou bvelela kha lushaka. Ndivho khulwane ya u shumisa ngona iyi ndi u itela u pfesesa vhutshilo ha vhathu ha d̥uvha l̥ih̥we na l̥ih̥we . Banister na vhañwe (1994:13) vhone vha ri:

Qualitative research is an attempt to capture the sense that lies within, and that structures what we say about what we do, an exploration, elaboration and systematization of the significance of an identified phenomenon as well as an illuminative representation of the meaning of a delimited issue or problem.

Izwi zwi tou amba uri t̥hōd̥is̥iso ya khwalithethivi ndi ndila ya u lingedza u wana zwine ra amba, zwine ra ita, u bveledza, na u t̥and̥avhudza ndeme ya zwo waniwaho kha thaidzo. Holu lushaka lwa ngona lu ita uri hu vhe na vhuḽedzani vhukati ha mut̥ōd̥is̥is̥i na vhane vha khou itwa t̥hōd̥is̥iso khavho.

1.6.1 Mutheo wa T̥hōd̥is̥iso (Research Design)

Mutheo wa t̥hōd̥is̥iso ndi u vhekanya na u pulana t̥hōd̥is̥iso ya ngudo nga ndila ine i fanela u sumbedza yo dzudzanyea.

Muñwe ane a amba nga ha mutheo wa t̥hōd̥is̥iso ndi Krippendorff (2004: 340) ane a ri:

A research design consists of the detailed specifications that guide the handling of data and make the research reproducible and critically examinable at a later point in time.

Ngeno Maree (2007:70) a tshi ri:

Research design is a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done.

1.6.2 Zwipida zwa Mutheo wa Thodisiso

Zwipid̩a zwa mutheo wa t̩hōd̩is̩iso ndi zwiṭōd̩is̩iswa (population), ṇḁila dza u sambula (sampling strategies), ṇḁila ya u kuvhanganya mafhungo (data collection) na ṇḁila dza tsenguluso (data analysis)

Mbalo ya zwisenguluswa yo tšalutshedzwa sa tshithu tshihulwane tsho imelaho tshigwada tsha vhathu kana zwine zwa khou tšodisiswa. Kha hei ngudo Wielman na vhañwe (2005:53) u amba u ri:

A population is the full set of cases from which a sample is taken.

Muelo wa datha ine ya ɔo shumiswa u ɔo vhekanywa uri datha ya sa tou vha nnzhisa; nga inwe ngila; mafhungo a vhuimo ha vuhosi na nzulele ya musanda zwi ɔo vha zwi langeaho nga u sa vha zwinzhi.

U kuvhanganya mafhungo (data collection) hone hu nga vha nga ndila mbili, mbudzisavhathu na mbudziso. Mbudziso dzo bva kha uri ho dalelwa vhathu mishumoni, dzo vha nga ndila ya zwigwada na ya muthu muṅwe na muṅwe. Vhathu vho bvaho nduni ya vuhosini ndi vhone vho thomaho u kwamiwa. Ndila ya 'snowball' ndi yoneyone yo shumiswaho nga maanda kha vhaaluwa.

Mbudzisavhathu dzo do netshedzwa vhathu vhane vha divhea mahayani. Vhathu vho vhudziswaho mbudziso vho katela mahosi, vhakegulu, vhakalaha, vhomakhadzi vha musanda, vhomaine na vhorapolotiki vha madzangano o fhambanaho, magota, mashaka na vhañwevho. Musedzulusi o dalela na vhathu vhahulwane mahayani.

1.6.3 Mbudziso dze dza Vhudziswa

- Vhone vha a dzhia Vhamusanda sa vhone murangaphanda wavho?
- Ndi vhuimo vhufhio ha vuhosi vhune vha vhu divha?
- Ndeme ya u vha na khosi ndi ifhio?
- Vha nga talutshedza nga kuimele / nzulele ya zwifhato zwa vuhosini?
- Ndeme ya nzulele ya zwifhato zwa vuhosini ndi ifhio?
- Vhone vha dzula hune ha vhusa khosi?

- Arali vho pfulutshela lokhesheni, ndi mini tsho vha pfulusaho?
- Vha a vhuya vha humbula u vhiga mulandu khoroni ya musanda kana vha takalela zwa u ya khothe ?

Tsenguluso ya mafhungo ndi tshipiḁa tshine tsha ḁa nga murahu ha musi mafhungo o no kuvhanganyiwa. Ndi fhaḁa hune ra vha ri khou sengulusa phindulo dzo ḁewaho nga vhathu uri ri kone u wana mvelelo. Marshall na vhaḁwe (1995:111) vhone vha vhona tsenguluso ya mafhungo i:

A process of bringing order, structure and meaning to the mass of collected data.

Hu ḁo shumiswa ḁḁila ya u khouda (coding) ine ya vha ḁḁila ine mafhungo a khethekanywa a dovha a dzudzanywa zwavhuḁi nga ḁḁila ntswa. Wielman (2005) na ene u a ima na muhumbulo uyu ngauri u ḁalutshedza u khouda sa ḁḁila ya u sengulusa, na u vhekanya mihumbulo zwavhuḁi nga ḁḁila i pfeseseaho. U khouda honohu hu ḁo vha nga ḁḁila tharu. Dzenedzo ndi u khouda ho vuleaho (open coding), u khouda ha mbuedzo (axial coding) na u khouda ha u nanga (selective coding).

Nga ha u khouda ho vuleaho, De Vos (2000:346) ene u ri:

During open coding data are broken down into discrete parts, closely examined, compared for similarities and differences, and questions are asked about the phenomena as reflected in the data.

U khouda ha mbuedzo (axial) hu ḁalutshedzwa sa maga ane tevhedzwa musi mafhungo (datha) a tshi vhuedzedzwa nga murahu ha u khouda ho vuleaho. U khouda ha mbuedzo hu katela u sedzuluswa ha khoutu (codes) u itela u vhona uri iḁwe na iḁwe yo dzudzanywa zwavhuḁi naa.

Strauss na vhaḁwe kha De Vos (2000:349) vha ḁalutshedza u khouda ha u nanga vha tshi ri:

As the process of selecting the core category, systematically relating it to other categories, validating those relationships and filling that need further refinement and development.

U khouda ha u nanga hone hu ambiwa sa l̥iga l̥a ndeme hune ha vha hu tshi khou nangiwa dziṁwe khathegori nga ṁdila yo teaho, ho sedzwa na uri mafailele o vhewa nga ṁdila yone naa.

1.7 *ṬHALUTSHEDZO DZA MAIPFI*

Aya ndi maipfi ane a ḡo ambeswa nga hao kha tsenguluso heino. Ndi zwa ndeme u vhona uri maipfi aya a ṭalutshedzwe mathomoni a tsenguluso. Izwi zwi tevhelaho, zwine zwa vha zwi tshi khou elana na vuhosi, zwi ḡo vha zwi tshi khou ambiwa: ‘ethnopragmatics’, Thovhele, mahosi mahulu, khosi, Vhamusanda, vhakoma na gota.

1.7.1 ‘Ethnopragmatics’

Afha kha iyi thyiori ndi hune ha vha hu tshi khou vhonwa uri luambo lu nga shumiswa hani uri lu kone u pfesesea musi ro sedza vhuḡifari (values), milayo (norms) na zwine vhathu vha tenda khazwo (beliefs). Zwiḡulwane zwine zwa khou ambiwa ndi zwauri luambo lu fanela u pfesesiwa uri zwi no khou ambiwa zwi kone u pfala kha vhathu vthane vha vha vha tshi khou lu shumisa. Thyiori iyi i dovha ya amba uri vhathu vha tshaka dzo fhambanaho vha amba nga ṁdila dzo fhambanaho, vha dovha vha ita zwithu nga ṁdila dzo fhambanaho. I isa phanḡa nga u sumbedza uri vhathu vho fhambanaho nga mvelele vha amba zwithu zwo fhambanaho sa izwi na kuhumbulele kwavho kwo fhambana. Izwo ri zwi khwaṭhisa nga Goddard (2006:2) a tshi redza (Shweder 1991,1993, 2004) musi a tshi ri:

....People in different cultures speak differently because they think differently, feel differently and relate differently to other people.

Uyu muhumbulo u khou tou khwaṭhisa uri ndi ngoho uri vhathu vha mvelele dzi sa fani na kuhumbulele kwavho kwo fhambana. Zwenezwo ndi zwavhuḡi u ḡivha na u pfesesa luambo.

Clyne (1994:3) kha Goddard (2006:2) u zwi vhea nga hei ṁdila:

Cultural values constitute hidden meaning underlying discourse.

Mihumbulo yoṭhe yo redziwaho afho ṁṭha i vhuya kha l̥eneḡi fhungo l̥a uri mvelele yo hwala zwithu zwo dzumbamaho. Uri muthu a zwi pfesese, u fanela u vha a tshi ḡivha

mvelele ya lushaka lwonolwo nga vhuronwane, ndi hone a tshi ɔo pfesesa na luambo lwa lushaka lwonolwo zwavhudi.

Goddard a tshi ya phanda u a ɬalutshedza uri nyambo dzothe dzi a swika hune dza vha na zwithu zwithihi zwine zwa ɬutshelana. Izwi ri zwi khwaɬhisedza nga Goddard (2006:3) a tshi ri:

All languages share a small but stable core of simple shared meanings (semantic primes), that these meanings have concrete linguistics exponents as words or word-like expressions in all languages, and that they share universal grammar of combination, valency, and complementation. In any natural languages one can isolate a small vocabulary and grammar which has precise equivalents in all other languages.

Milayo ya mvelele (prescripts) i dovha ya ombedzela uri mvelele i fanela u tou dzhenwa kha vhudzivha hayo uri muthu a ɔo konou pfesesa. Zwithu zwine zwa nga mamethafore, maambeke na dziñwe figara dza muambo ndi hone he luambo, u ya nga mvelele dzo fhambanaho, lwa dzumbama hone.

1.7.2 Thovhele (King)

Uyu ndi ene ane a vhusa shango lothe, nahone u nɬha nga vhuimo kha mahosi othe; vuhosi honoho u tou vhu sielwa nga vho no ɬuwaho. Nga tshifhinga tsha vhukoloni ipfi ilo a li ngo vhuya la shumiswa sa izwi Vhatshena vho vha vha sa li tendi uri li a wanala Afrika.

1.7.3 Khosikhulu (Paramountcies)

Khosikhulu ndi musi mahosi a lushaka luthihi o kuvhanganywa, khao ha bva khosi nthihi khulwane. Vuhosi ha khosikhulu vhu fhira ha avho vhañwe.

1.7.4 Khosi (Chief)

Khosi ndi murangaphanda wa shango ane a dovha a tou vha khotsi kha lushaka lwa hawe. Vhutshilo hothe ha lushaka, mvelele na ikonomi zwi monamona khae. Nga vhuimo u vha e fhasi ha khosikhulu. Schapera (1956) ene u mu ɬalutshedza sa muhulwane wa lushaka ane a hu na tshine tsha nga itiwa tshi songo fhira khae nahone a tshi tendela. Vho radzipfunzo vha tevhelaho vha amba khosi nga hei ndila:

Mbigi (2005:6) u ri:

Indigenous African chiefs and kings are first and foremost the spiritual and cultural guardians of the communities, who have to be suitable and competent in discharging their cultural and spiritual roles as first part of call above all other roles and duties.

Ngeno Van Warmelo (1945) a tshi ri mahosi ndi vhavhusi vha dovha vha vha vharangaphanda vha lushaka nahone vhuimo uhu vha vhu sielwa nga vho khotsi avho.

Elza na vhañwe (1992) vhone vho vha ri:

A chief is the head of the kin group who combines religious, political and legal authority that is co-operative working group which clears land or hoes together and is the political group for dealing with external aggressors or local court for settling internal disputes.

1.7.5 Gota (Headman)

Gota ndi murangaphanda wa kusi ane vhuimo hawe vhu vha vhu fhasi kha vhuimo ha khosi. Vhuimo ha magota vhu a fhambana zwi tshi bva nga zwisi. Kha zwiñwe zwisi magota vha nangiwa lwa mvelele ngeno kha zwiñwe vha tshi nangiwa nga lushaka. Huñwe vha a vha vhe mashaka a khosi, ngeno huñwe vha tshi tou vha vathu vha tñhonifheaho.

1.7.6 Magota vho Āiimisaho nga Vhone Vhañe (Independent Headmen)

Uvhu vhuimo ho vha hone nga tshifhinga tsha khethekanyo nga lukanda kha ĩa Afrika Tshipembe. Avha ndi aĩa mahosi e a bviswa he vha vha vha tshi dzula hone vha iswa kha mashango a vhañwe u shavhisa khakhathi, vha ĩewa vhuimo ha u vha magota vho ĩiimisaho nga vhone vhañe sa izwi hu si nga si vhe na mahosi mavhili kha shango ĩithihi.

1.7.7 Mukoma (Petty Headman)

Uyu ene ndi iṭo la gota, u vha e murangaphanda wa kusi nahone a tshi wela fhasi ha gota. U tṭanganedza vhaeni na u vhona uri zwithu zwa musanda zwi khou tshimbila zwavhudi. Stayt (1968:199) a tshi amba nga ha mukoma u ri:

He is responsible for the smooth running of the capital.

Mirado ya muṭa i katela vhathu vhoṭhe vhane vha wanala musanda, ho dzheniswa na vhaṭanuni.

1.7.8 Vhakoma (Queen-mother)

Avha ndi mme a khosi lwa malofhani. Arali mme a khosi vho lovha hu a nangiwa khaladzi a khosi nga lushaka a vha farela. Vhuimo uhu vhu waniwa fhedzi nga mme musi ṛwana wawe o no dzhena vuhosi. Mme uyu u mbo ḡi takulelwa nṭha a si tsha vha mme wa misi. U fhedza a tshi vho pfi ndi vhakoma.

1.7.9 Vhatshiozwi

Uyu ndi mufumakadzi ane a tshi maliwa, thundu dzine dza bva dzi vha dzi khou bva kha mme a khosi. Uyu u dovha a vha mufumakadzi wa khosi ane ha bebi khosi naho o malwa a tshi bva musanda.

1.7.10 Vhaṭanuni

Muṭanuni ndi mufumakadzi wa khosi. Musi vhe vhanzhi vha pfi ndi vhaṭanuni. Ndi zwa mvelele uri khosi i vhe na vhasadzi vhane vha fhira muthihi ngauri wa u thoma u beba khosi arali e wa dzekiso, wa vhuvhili a beba ndumi, ngeno wa vhuraru a tshi ḡo beba khadzi.

1.7.11 Vhakololo

Vhakololo ndi vhana vha khosi, hu vha ho katelwa vha vhatukana na vhasidzana. Vhatukana vha vhidzwa mazhinda, ngeno vha vhasidzana vha tshi vhidzwa mavoḡa.

1.7.12 Makhotsimunene

Makhotsimunene ndi vhakomana na vharathu vha khosi. Vhone vha thusa khosi na uri i siho, vha a ima vhuimoni ha khosi vha ɔi dzhia na tsheo.

1.7.13 Khadzi

Ndi khaladzi a khosi ine ya vha i tshi khou vhusa. Uyu u vhewa nae vuhosi nahone u vha a si n̄wana wa mme awe.

1.7.14 Makhadzi

Makhadzi ndi khaladzi a khosi vhane vhuimo havho vhu vha vhu n̄tha ha khadzi. Vhone vha vha vho thoma sa khadzi musi khosi i tshi dzama vha takulelwa n̄tha vha vho vha makhadzi.

1.7.15 Ndumi

Ndumi ndi murathu wa khosi a si n̄wana wa mme awe. Ene u nangiwa musi khosi i tshi dzhena vuhosi uri a vhe tshanda tshawe nahone u tshimbila nae hothe hothe. U dovha a ɔi nga mueletshedzi ngauri khosi i tshi humbula u ita tshithu, i thoma ya mu vhudza kana ya humbela ngeletshedzo.

1.7.16 Vhavenda (Chief's uncle)

Avha ndi vhokhotsimunene vha khosi nahone vha dovha vha vha vha eletshedzi vhawe.

1.8 TSHIKOUPU TSHA DZINDIMA

NDIMA YA U THOMA

Mafhungo a ɔo n̄walwa nga u t̄ukufhadzwa hu tshi angaredzwa na zwine zwa ɔo wanala kha t̄hoɔisiso yothe. Muñwali u ɔo sumbedza ndivho na zwilavhelelwa, ngona dzine a ɔo shumisa u wana mafhungo a u shumisa kha t̄hoɔisiso yawe; a konou fhedzisa nga u shumisa tshikoupu tsha ndima dzawe.

NDIMA YA VHUVHILI

Ndivho ya ndima iyi ndi u bvisela khagala zwine vhañwali vha amba nga ha vuhosi ha sialala khathihi na nzulele yaho musi ho sedzwa nyimele ya musalauno. Naho hu tshi ɔo ambiwa nga vhañwali vho kwamaho dziñwe mvelele, nyombedzelo i ɔo kwama kha Tshivenda.

NDIMA YA VHURARU

Ndimba iyi i katela ngona dza tɔoɔiso. Afha hu ɔo vha hu tshi khou sedzwa ngona dzine dza ɔo shumiswa u wana mafhungo vhathuni. Ri ɔo katela na zwiteñwa zwa kudzudzanyele kwa tɔoɔiso dzine dza nga tshivhalo tsha zwisenguluswa, thekheniki dza u sambula, na muelo wa datha kana mafhungo, na u kuvhanganya ha datha kana mafhungo.

NDIMA YA VHUŃA

Kha ndima iyi hu ɔo senguluswa mafhungo e a waniwa kha vhathu. Hu ɔo shumiswa ngila ya u khouda.

NDIMA YA VHUŤANU

Hei ndima i ɔo sedzana na mawanwa a tɔoɔiso musi ho no itiwa tsenguluso kha ndima ya vhuŃa.

NDIMA YA VHURATHI

Ndimba iyi i katela mvalatswinga na themendelo dzine musengulusi a ɔo dzi amba o ɔitika nga tɔoɔiso iyi.

1.9 MVALATSWINGA

Ndimba iyi yo ɔisendeka kha zwine tɔoɔiso iyi ya ɔo tshimbilisa zwone. Tshipikwa tshihulwane hu ɔo vha u sedzulusa u bvulwa maanda a mahosi nga mivhuso yo fhambanaho. Vuhosi honohu vhu vhone vhu na ndeme vhukuma kha lushaka lwa Vhavenda na dziñwe tshaka fano Afrika, nga maanda vhuoni ha mahayani, sa izwi tshumelo dza avho vhathu dzi tshi itwa musanda. Afrika Tshipembe ri wana uri na

Ndayotewa ya shango i swika hune ya khwaṁhisa na u alusa vhurangaphanda uhu ngauri vho vhona zwi zwa ndeme vhukuma uri vhu songo dzhielwa fhasi, mahosi ayo a fhiwe tshikhala tsha u laula vhathu mashangoni avho.

Kha lushaka lwa Vhavana musanda ndi hone fhethu hune ha rerwa milandu, u dzudzanya tshiṁwe na tshiṁwe tsha shangoni, u fana na u tshetshela vhadzulapo zwitentsi, u ṁwalela vhadzulapo marifhi na zwiṁwe zwi songo bulwaho afha. Vhuhosi uhu ho ḡo vhone ho thithiswa nga u ḡa ha zwigwada zwa Vhatshena, ho katelwa vhakoloni, vharumiwa vha vhurereli, mivhuso ine ya nga ya khethano nga lukanda na muvhuso wa demokrasi.

Zwigwada zwa u thoma, sa vhakoloni, ri wana zwo swika hune zwa vhulaha vhuimo vhune ha nga ha Thovhele, zwa tsitsela vuhosi fhasi zwa vhu thoma kha Vhamusanda, zwa swika hune zwa dzhia na shango zwa pfulusa vhathu vhuṁni havho, zwa vha dzhiela na mavu o nonaho zwa vha isa fhethu hu re na gomelelo. Nga u ita zwenezwo, zwo sia zwi tshi khou tsitsa na vhuimo ha maṁwe mahosi ngauri vha tshi vha bvisa vhuṁni ha havho vho vha pfulusela kha maṁwe mashango ane hu vha hu na khosi ine ya khou vhusa. U shavhisa khakhathi, mahosi ayo a vho swika hune a ṁewa vhukoma, zwa vho tsitsa tshiimo tshe vha vha vhe khatsho. Vharumiwa vha vhurereli vhone vho vhulaha na zwiṁwe zwa mvelele, sa mitshino, zwa vho pfi ndi vuhedeni.

Ṭhoḡisiso iyi i ḡo shumisana na vhathu u itela u wana mafhungo na mbilaelo dzi re tshitshavhani. Hu ḡo shumiswa mbudziso dza u tou ṁwala na mbudziso dza u amba nga mulomo kha vhathu vho fhambanaho sa mahosi, vhorapolotiki, vhomakhadzi vha misanda, makhotsimunene na vhaṁwevho. Nzulele ya muḡi wa musanda na yone yo ḡo vhone yo thithisea. Ndeme khulwane ya iyi ṫhoḡisiso ndi u sumbedza u tsitselwa fhasi ha vhuimo, u bvulwa maanda a mahosi na u shandukisa nzulele ya miḡi.

NDIMA YA 2

MAÑWALWA NGA VHAÑWE VHAÑWALI

2.1 MVULATSWINGA

Ndima yo fhiraho ndi mvulatswinga ya zwothe zwine zwa do ambiwa kha ino thodisiso nga u tou pfufhifhadza. Ndi kha yenei ndima he ha newa thalutshedzo nga u tou pfufhifhadza ya zwi kwamaho ndeme ya vuhosi ha sialala kha lushaka lwa Vhavenda, khathihi na kutovhekanele kwa vhuimo ha musanda. Yone yo do bvela phanda nga u sumbedza tshitatamennde tsha thaidzo, hune na henefha ho sumbedzwa uri vhukoloni ho do thithisisa hani mavhusele a Tshirema. I tshi ya phanda yo do sumbedza ndivho kathihi na zwipikwa zwa ino thodisiso. Ndi kha yenei ndima hune tshaka dza mbudziso dzine dza khou lavhelelwa u do vhudziswa vathu dza sumbedzwa khathihi na u sumbedza uri mbudziso idzo dzi do vha dzi tshi khou kwama vathude, nahone vha minwaha mingana, ya dovha hafhu ya katela na thalutshedzo dza maipfi a re kha ino ngudo nga u pfufhifhadza. Aneo ndi ane a nga sa: Thovhele, khosi, ndumi, vhakoma, makhadzi, khadzi, khotsimunene, na manwe.

Ino ndima ndi ya u sengulusa mahumbulwa a vhaodisisi. Mbudziso i nga vha ya uri naa hone musi hu tshi khou ambiwa nga ha mahumbulwa a vhaodisisi hu vha hu tshi khou ambiwa nga ha mini? Nahone mushumo wa mahumbulwa a vhaodisisi ndi ufho? Nunan (1992:216) ene u ri:

The function of the literature review is to provide background information on the research question, and to identify what others have said and / or discovered about the question.

A tikedzaho Nunan ndi De Vos, na vhañwe (2002:129) vhone vha ri tsenguluso ya mahumbulwa a vhaodisisi ndi:

Literature review provides the framework of the research and identifies the area of knowledge that the study is intended to expand.

Leedy (1993:87) ene a tshi amba nga ha tsenguluso ya maambiwa a vha odisisi u ri:

A literature review literally involves looking again at the literature of a related area (an area not necessarily identical with, but linked to one's own area of study).

Hofstee (2006:91) uri tsenguluso ya mañwalwa ndi zwi tevhelaho:

A secondary literature is the body of works previously published by other scholars.

Fraenkel (2006:67) u vhea tsenguluso ya mañwalwa nga ndila i tevhelaho:

A literature review is helpful in two ways. It not only helps the researchers glean the ideas of others interested in a particular research questions, but it also lets them read about the results of other studies.

Sanders na Pinhey (1983:411) vha ri tsenguluso ya mañwalwa ndi zwi tevhelaho:

What is important in reviewing the literature is to provide an overall picture of what has been done and our own work adds to knowledge in that area.

Nga u angaredza, tsenguluso ya mañwalwa i katela u wana mafhungo a bvaho kha vhañwe vhañwali vho fhambanaho, vho vhuyaho vha ñwala mafhungo a elanaho na zwine muṭodisisi a vha a tshi khou ṭodisisa nga hazwo.

Ndivho ya ndima iyi ndi u bvisela khagala zwine vhañwali vho fhambanaho vha amba nga ha vuhosi ha sialala. Afha ri ḡo vha ri tshi khou lavhelesa zwiḡuluhulu uri vha ri mini na nga vhuimo ha musanda (positions of royalty), honoho ndi hune ha nga Thovhele, khosikhulu, khosi, Vhamusanda, vhakoma, ndumi, makhadzi na vhuñwevho vhe vha si buliwe afho. Ri ḡo dovha hafhu ra lavhelesa na nzulele ya miḡi ya musanda uri yo vha yo imisa hani musi ho sedzwa nyimele ya musalauno. Naho hu tshi ḡo ambiwa nga vhañwali vho kwamaho dziñwe mvelele, nyombedzelo i ḡo vha kha Tshivenda, sa izwi vuhosi vhune ra khou lavhelesa hone hu ha Vhavenda. Vhañwali vhane ra ḡo amba nga havho afha fhasi vha ḡo khethekana nga zwiḡwada zwiraru, ri ḡo vha na mafhungo a vhañwali vha Vhatshena vhane vha vha dzikoloni (colonial), mazhakanḡila a Vhavenda na avha vhane ra vha vhidza uri ndi vho radzipfunzo (scholars).

2.2 VHORADZIPFUNZO VHA VHUKOLONI NGA HA VHUHOSI

Vhavenda ndi vathu vhane vho tou ḡa vha dzula Venda hu na he vha bva hone. Hu na mafhungo manzhi e vhañwali vha ñwala vha tshi lingedza u sumbedza vhubvo

havho. Afha ri do lingedza u talutshedza zve vhaŋwe vha vhaŋwali vho daho nga tshifhinga tsha vhukoloni vha nŋwala.

Ri na mukoloni Van Warmelo (1945); uyu na ene o talutshedza nga vhubvo ha Vhavenda. Ene o ri talutshedza nga ha Mutumbukavhathu we a ri o da a tshi bva Rhodesia. O bvela phanda nga u ri vhudza uri o da na nŋwana wawe Bele -la-Mambo. Van Warmelo o do talutshedza u ri o ri u lovha / dzama nŋwana wawe Dimbanyika a mbo di pfuluwa a wela Vhembe. Giesekke na ene o dadzisa mafhungo aya a mupfuluwo. Ene u talutshedza uri Vhavenda ndi vhathu vha bvaho Afrikakati vha da vha dzula Mount Balingwe tsini na marubi a Great Zimbabwe . Izwi ndi zwi dadzisa nga Giesekke (1998:4) a tshi ri:

While in Zimbabwe, their old leader died, and a new leader, Dimbanyika was appointed by the elders of the tribe. He decided to move out of the area. So he led the tribe and the Vhalemba Southwards. They crossed the Limpopo.

Izwo zwo bulwaho afho ntha zwi tou khwaŋhisedza uri ndi ngoho Dimbanyika o mbo pfuluwa na lushaka vha ya vha dzula seli ha mulambo wa Vhembe, hune ho vha Venda.

Avha vhavhili vhothe vha khou tendelana kha u amba lithihi la uri Dimbanyika o fhiwa muvhuso musi muŋe wawe a tshi lovha / dzama. Vho isa phanda na u amba lithihi la uri o do pfuluwa a wela mulambo wa Vhembe. Giesekke o tou fhambana na Van Warmelo nge ene a amba nga ha u pfuluwa ha u thoma ha Mutumbukavhathu, we a do amba zwa u bva kha muvhusakati (central) ngeno Van Warmelo o talutshedza uri vho da Rhodesia vha tshi bva Victoria. Schwellnus (nd) na ene o do amba ilo lo bulwaho nga avho vhavhili la khosi Mambo we a vha e na nŋwana wawe Vele vhe vha do bva Vhukalanga vha da vha dzula Venda. Uyu o tou fhambana na vhaŋwe ngauri ene o shumisa madzina maŋwe, fhedzi a tshi khou amba Dimbanyika, ngauri dzina lawe uyu linwe o vha e Vele.

Giesekke o do bvela phanda nga u talutshedza uri Dimbanyika o do vhusa Dzaŋa e ene Thovhele. Musi a tshi lovha / dzama vho do isa phanda nga u ri vhudza u ri nŋwana wawe Dyambeu o do vhusa. Uyu a tshi lovha ho do dzhena Masindi uya nga

Giesekke. Fhedzi hu na vhe vha vha vha songo takala, sa Tshivhase. Izwi ri zwi dādzisa nga Giesekke (1998:8) a tshi ri:

Their half brother Tshivhase was not happy about this choice, he felt he would have made a much better choice. But the elders had spoken and Tshivhase had to accept their decision.

Giesekke u khou tou tlatshedza uri vhahulwane vho do shandukisa vuhosi ha fhiwa Masindi ngauri mune waho o vha a sa divhalekani. Tshivhase ha ngo farea zwavhudi a vhona ho tea ene . Giesekke o do bvela phanda nga u tlatshedza uri Masindi o do tevhelwa nga Tshisevhe.

Munwali uyu o do tlatshedza uri Venda lo mbo di khethekana la bva mivhuso “Kingdom” miraru, fhedzi Thovhele o vha e muthihi. Musi Tshisevhe o no dzama, Giesekke o vho amba nga ha Thohoyandou. Tshalo tshawe a tshi divhei sa izwi o tou ngalangala. U bva henefho, Venda a hu ngo tsha vha na Thovhele. A tshi tikedza izwi Giesekke (1998:10) u ri:

A new king cannot be appointed until the old king is dead.

Izwo zwi re afho ntha zwi khou tou amba uri nga u ngalangala ha Thohoyandou, a ho ngo tsha vha na vhuimo ha Thovhele sa izwi tshidulo tshi tshi dzhenwa mune watsho o lovha. Giesekke ndi ene we a do ambesa nga mafhungo a u fa ha vhuimo ha Thovhele, ngeno ha vha vha vha vha songo tsha tou dzhena khalo lwa tshothe. A vho ngo konou sumbedza uri uyu Thovhele Dimbanyika we vha vha vha tshi khou mu amba vhuimo hawe ho da ha fhelelafhi ngauri ro vho do pfa nga ha mahosi mahulu.

Stayt (1968) o sokou amba fhedzi u ri Vhavana vho vha vha tshi tou pfanesa nga fhasi ha mivhuso wa Vele la Mbeu. O do isa phanda nga u amba uri nga murahu ha lufu lwa nwana wawe Thohoyandou vhuthihi ho da he ha fhela. Shango lo do khethekanywa la bva mivhundu ine ya vha na magota ayo a dovha a vha vhone vhavhusi. Izwi ri zwi tikedza nga Stayt (1968:215) a tshi ri:

...but on the death of his son Thohoyandou the unity of the tribe came to an end. The country became divided into smaller independent divisions, mivhundu of varying extend, each under petty chief.

Izwo zwo bulwaho afho n̄tha zwo t̄oda u t̄utshelana na zwa Giesekke zwaure shango lo mbo di khethekanywa u ya nga mivhundu ye ya vha na mahosi ayo vha si tsha langwa nga fhasi ha Thovhele.

Kha honohu vuhosi ha Vhavenda ri wana uri khosi yo ralo a i vhusi shango lothe i yothe; hu na vhañwe vhane vha i thusa u itela uri muvhuso u ye phanda. Hu na mahosi ane a thusa u laula miñwe mivhundu, nga fhasi havho ri tshi wana na Magota. Nga ngomu musanda hu na maimo a vhathu vhane vha thusa u langa tshiimo musanda na mivhunduni.

Vhuimo ha vuhosi ha Tshivenda ndi hu tevhelaho u ya nga N̄emudzivhadi (1998 :xviii):

- Thovhele (king)
- Khosikhulu
- Khosi / Mahosi(chiefs)
- Gota / Magota (headman)
- Vhakoma

Mirado ya musanda ndi i tevhelaho, u ya nga Stayt (1968:19):

- khosi
- Makhadzi
- Khotsimunene
- Ndumi
- khadzi
- Mukoma
- N̄egota
- N̄efhasi
- Ramadanga
- Nyamiṭa
- Khwali
- Maphuga
- Malugwane

- Vhadinga

2.2.1 Vhamusanda / Khosi

Vhakoloni vhane vha nga Stayt na Schapera vho amba zwinzhi nga ha khosi. Schapera (1956) ene o talutshedza Vhamusanda sa thoho ya lushaka. O bvela phanda nga u amba uri onoyu khosi u tou vha khotsi ya vhathu. A hu na tshine tsha nga itwa a songo vhudzwa, nahone a songo tenda. Izwi ri zwi tikedza nga Schapera (1956:178) a tshi ri:

The chief is the executive head of the tribe. Nothing of any importance can be done without his knowledge and authority.

Muhumbulo uyu u fana na wa Stayt (1968) a tshi talutshedza uri Vhamusanda ndi thoho ya lushaka nahone vha dovha vha vha khotsi ya vhathu vhavho. Izwi ri zwi khwaṭhisedza nga Stayt (1968:201) musi a tshi ri:

The chief is the head of the tribe, the father of his people.

Musi ri tshi sedza zwe ra bula afho nṱha, havha vhakoloni vhavhili, Stayt na Schapera vho ima kha lṱithi ḽa uri i ngoho Vhamusanda ndi khotsi, murangaphanda nahone ndi khotsi ya lushaka . Schapera u bvela phanda nga u amba uri khosi i dovha ya vha mudzimu wa lushaka, i vhidza muṱangano, i a haṱula ya dovha ya kovhela na mavu. Schapera (1956:178) ene u zwi tikedza nga ndila i tevhelaho:

He controls the distribution and use of the tribal land, of which he is often figuratively termed the owner; and he must in many tribes regulate the sowing and harvesting of crops, the organization of tribal hunts.....

Schapera u bvela phanda nga u bvisela khagala uri Vhamusanda vha dovha vha vha murangaphanda wa mmbi nahone vha dovha vha vha na vhukwamani na midzimu ya lushaka lwa havho.

Stayt (1968) a tshi talutshedza nga madzhenele a vuhosi, u ombedzela uri vuhosi vhu dzhenwa nga muthu we a tou sielwa nga khotsi awe. Nahone u dovha a amba uri ha vhi a ṅwana wa mufumakadzi muṅwe na muṅwe; u tea u vha e ṅwana wa mufumakadzi ane a bva musanda. Mufumakadzi wa hone u tea u vha o ḽa nga dzekiso. Stayt (1968:208) u zwi vhea nga hei ndila:

The right of chieftainship is based on heredity, the positions in descending from father to son, subject to certain qualifications. The chief may obtain wives from anywhere he chooses, not being restricted to women of his own tribe...

Izwo zwi re afho n̄tha zwi khou ombedzela uri vuhosi vhu tou dzhenwa nga dzofha la dzekiso kana nga muthu ane mme vha vha mufumakadzi wa dzekiso, a hu sokou dzhena n̄wana wa mufumakadzi muñwe na muñwe sa izwi khosi i tshi vHINGA vhafumakadzi vhanzhi.

Giesekke (1998) ndi muñwe wa vhoradzipfunzo vho ambaho nga u dzheniswa ha vuhosi. Ene o zwi vhea nga n̄dila ya u sumbedza uri vhahulwane vha lushaka vha t̄angana vha amba uri khosi ndi nnyi. O sumbedza uri naho vuhosi vhu tshi tea u dzhenwa nga tanzhe, zwi a ɔi shanduluswa ha sa dzhene ene arali a si na mikhwa. O ri fha mafhungo a vuhosi ha Dzaṯa vhu tshi fhiwa Masindi we a vha a si tanzhe, ngauri mukomana wawe we a vha a tshi tea uri a vhe khosi o vha a tshi ɔikukumusa. E ene Giesekke (1998:08) u zwi khwaṯhisedza a tshi ri:

They found the eldest son too proud to be a good leader, and chose Masindi, the second son, as their new king.

Izwi zwi tou amba na u khwaṯhisedza uri vuhosi u tou vhu sielwa. Fhedzi zwi a ɔi itea vhu si waniwe nga n̄wana wa tanzhe, ha waniwa nga ane a tevhela sa izwi khosi i sa tei u vha lihwarahwara. Giesekke o fhambana na Stayt ngauri Stayt ha ngo t̄andavhudza uri musi a tshi ri vuhosi vhu tou sielwa ho ngo t̄alutshedza uri ndi tanzhe naa line la tea u dzhena vuhosi kana ndi n̄wana wa vhuvhili naa. Stayt o dovha a si ambe nga ha mikhwa ya n̄wana ane a khou dzhena vuhosini, uri musi a tshi dzheniswa vuhosini mikhwa i a sedzwa naa.

Van Warmelo (1945) ene o tou t̄alutshedza nga ha u vhea vuhosi. O amba uri vanna vha a vhidzwa musanda u ɔa u tshina tshikona tshine tsha vha tshi tshi lila vhusiku na masiari. A isa phanda nga u amba uri mahosi, magota na vathu zwavho, vha a rambiwa u ɔa u dzhenela vhuṯambo uvhu. U amba uri musi ane a tea u dzhena o no nangwa, vhokhotsimunene vha a ɔivhadza uri dzembe lo vhuielela mufhiṯini. Zwo ralo, khosi ntswa na khadzi khathihi na ndumi, vha vha vho khurumedzwa. U bva afho ha vhudzwa lushaka uri khosi ndi nnyi. Nga murahu tshikona tshi a lila hu u takalela khosi ntswa, na uri tshikona tsha lila tshi vha muladza shango.

Van Warmelo (1931), sa muñwe wa vhañwali, na ene o ði amba zwiñtuku nga vhamusanda, fhedzi ene o amba nga ha kuvhulungele kwa vhamusanda. Ene u ðlutshedza uri musi khosi a dzama ha vhulungwi sa muthu muñwe na muñwe. U ya nga hae hu vhulaiwa kholomo ntswu, ha dzhiwa mukumba wayo ha putelwa tshitumbu ngawo. A tshi isa phanda uri hu fhatwa kuñu ha itiwa na vhurala, tshitumbu tsha vheiwa nñha ha vhurala uvhu, ha shatiwa nñdu ine ya vha na tshitumbu hu sa vhonele na muñango.

Wessman (1908) na ene o ima na muhumbulo wa Van Warmelo siani ða lufu lwa khosi. O tikedza ða uri musi khosi yo dzama, a i vhulungwi sa vho muthu munzhi. U khwañhisedza muhumbulo wa Van Warmelo wa uri tshitumbu tsha khosi tshi putelwa nga mukumba tsha vhewa ho teaho u swika tshi tshi sina, ha sala marambo fhedzi. Muhumbulo uyu u khwañhisedzwa nga nñila i tevhelaho nga: Wessman (1908:13):

The dead chief's body is sewn into an ox-hide, remains in the home until it is conveyed to a sacred forest, where it is buried amongst the king's graves.

Khwañhisedzo ine ya vha afho nñha i khou amba uri khosi a si yone ine ya vhulungwa sa nnyi na nnyi, ndi ngazwo i tshi tou vhulaelwa na kholomo, ha dzhiwa mukumba wayo ya vhulungwa yo putelwa ngawo.

Stayt na ene sa muñwe wa vhakoloni, o amba nga ha lufu lwa khosi. O sumbedza uri zwi vha zwithu zwa tshiphirini u bva kha vhulwadze ha khosi. Stayt u tikedzana na muhumbulo wa Van Warmelo na Wessman nga u amba uri tshitumbu tshawe tshi putelwa nga mukumba wa kholomo ye a vha a tshi i funesa. U dovha a ima na muhumbulo wa avho vhavhili a tshi ri kuñu kuñuku ku a fhatwa nñha ha vñda kwa shatelwa. Fhedzi ene u fhambana na avho vhavhili ngauri ene u amba uri nñdu i fhatwa nñha ha vñda; ngeno vhañwe vho amba uri kuñu ku fhatelwa thungo ha vhewa tshitumbu nga ngomu tsha shatelwa. Stayt (1968: 206) o zwi vhea nga nñila i tevhelaho:

After his death the body is shrouded in the skin of his favourite ox and wrapped in masila cloth. A small hut is erected over the grave and carefully sealed.

Izwo zwi re afho n̄tha zwi vha zwi tshi khou tou khwa̱thisa uri Vhamusanda vha vhulungwa vho putelwa nga mukumba wa kholomo, nahone hune vha swi̱twa hone vha a fha̱telwa ku̱du kwa dovha kwa shatiwa.

2.2.2 Makhadzi

Vhavenda ndi vhathu vhane vha wela fhasi ha vhurangaphanda ha mahosi. Naho hu uri vha̱we vhavho ano ma̱uvha vha dzula vhuṑoni ha ḑoroboni, mahayani ndi hone hune ha kha ḑi tou vhusiwa nga mahosi vhukuma, nahone mvelele i tshe yo tou fariwa vhukuma. Mahosi aneo ha lingani nga vhuimo, nahone na misanda hu dovha ha vha na vhuimo ha mira̱ḑo ya mu̱ta. Vhuimo honohu ho ya nga u fhambana zwi tshi ya ngauri muthu onoyo ndi nnyi. Sa izwi ngei murahu ro no ḑi nekedza mutevhe wavho, afha ri ḑo sedza uri naa hone makhadzi ndi nnyi nahone ndi muthu̱ḑe, ene mushumo wawe wa vha wa u ita mini.

Mukoloni Stayt (1968) ene u sumbedza uri vhomakhadzi ndi khaladzi a khosi yo no dzamaho, nahone ndi n̄wana wa musidzana muhulwane wa mu̱we mufumakadzi. Izwi ri zwi khwa̱thisedza nga zwine ene Stayt (1968:196) a ri:

The makhadzi is generally the late chief's eldest sister by a different mother, usually the eldest daughter of the third wife.

Mafhungo aya a re afha n̄tha a vha a khou tou ombedzela uri makhadzi ndi nnyi kha vuhosi ha Vhavenda. Nga nndani ha Stayt, hu ḑi dovha ha vha na vha̱we vhakoloni vhane na vhone vho amba zwinzhi nga ha uri makhadzi ndi nnyi. Stayt (1968) u amba uri na mishumo yo̱the ine ya kwama musanda a i pfuki i songo fhira khavho nahone ndi vhone ambadzifhele. Ri khwa̱thisedza izwi nga Stayt (1968:196) musi a tshi ri:

All vital matters connected with the state must be referred to her and if her desires do not coincide with those of the chief he is supposed to follow her judgement,

Mafhungo ayo a re afho n̄tha a tou khwa̱thisedza uri ndi ngoho makhadzi ndi vhone vhane vha dzhia tsheo. Mu̱we mukoloni Schapera (1956) na ene o khwa̱thisedza muhumbulo uyo wa ambadzifhele a tshi ri makhadzi ndi muthu wa ndeme, sa izwi a tshi ri a hu na tshithu tshine tsha vha pfuka; zwo̱the zwi fanela u vhudzwa vhone,

nahone ndi vhone mueletshedzi muhulwane wa musanda; vha tea u fariwa nga ndila ya t̥honifho. Mukoloni Stayt (1968) u bvela phanda nga u sumbedza uri kumalelwe kwa makhadzi kwo fhambana na kwa vhomuthumunzhi ngauri ene u fanela u malwa nga mukololo, nahone naho o malwa ha tei u tuwa musanda, u dzula henefho musanda. A nga vha e mukalaha wawe u di tou da a di dzula tshifhinga tshine a funa. Ene makhadzi u a di ita a tshi dalela mut̥a wawe, fhedzi vhana vhawe a vha dzuli nae, vha dzula ha havho na khotsi avho.

2.2.3 Ndumi

U ya nga Stayt (1968) u bvukulula uri ndumi ndi tshanda tsha khosi; ene uyu u dzula e na khosi misi yothe. U dovha a vha mueletshedzi na khonani nga tshifhinga tshithihi. Izwi ri zwi khwạhisedza nga Stayt (1968: 198) musi a tshi ri:

The duty of the ndumi is to accompany the chief wherever he goes, acting in the capacity of confidential adviser and friend.

Muhumbulo uyo na mut̥we mukoloni ane a pfi Schapera (1956) u ima nawo. Fhedzi ene a tshi amba nga ndumi o shumisa ipfi la nduna. Zwine iyo nduna ya shuma zwi di fana na zwa ndumi. Izwo zwi nga vha zwo itiswa ngauri Schapera a nga vha o thoma a ita t̥hodisiso yawe thungo ya ha Zulu. Nduna ndi ipfi la Tshizulu line la amba ndumi. Mukoloni uyu ene uri nduna ndi dzomo la khosi, i dovha ya vha tshanda tsha khosi. A tshi isa phanda u mba uri uyu muthu u vha e vhukati ha khosi na muthu mut̥we na mut̥we ngauri mafhungo othe a fanela u ya kha khosi o fhira khae.

Schapera (1956) u bvela phanda nga u amba uri nduna i dovha ya t̥anganedza mafhungo othe ane a tea u ya khoroni, u dovha a ita ndugiselo dza tsengo, nahone u ita a tshi shuma sa muhat̥uli musi Vhamusanda vha siho. Izwi ri zwi khwạhisedza nga Schapera (1956:182) a tshi ri:

He is the chiefs right hand man....He receives all cases that come to the Chief's court, makes the necessary arrangements for their hearing, and may himself act as a judge in the absence of the Chief....

Mukoloni Stayt, a tshi amba la khoro, o li fhambanyisa na Schapera ngauri ndumi ya kha Stayt i a dzula khoroni fhedzi yone i sa hat̥uli.

2.2.4 Nefhasi

Mukoloni Stayt (1968) ndi ene e ethe o ambaho nga vhuimo uhu. Ho ngo tou konou talutshedza nga mushumo wa vhuimo uhu nga ndani ha u sokou amba uri muthu uyu u na vhuimo ha ntha vhukuma.

2.2.5 Malugwane

Stayt (1968) u dovha a amba nga vhuimo ha malugwane, ane o mu talutshedza sa murangaphanda wa tshikona. Stayt (1968:200) u zwi vhea nga ndila heyi:

Malugwane is the leader and instructor in the tshikona..

Izwi zwi tshi tou amba uri ndi ene ane a tshimbidza mafhungo a tshikona musanda.

2.2.6 Mukoma

Uya nga ha Stayt (1968) o ri nea mishumo ya mukoma. Mukoloni uyu uri mushumo wa mukoma ndi u kovhela vhathu shango, u dovha a vhona uri mishumo ya musanda i tshimbila zwavhudi. Milandu ya vhadzulapo i vhighwa khae, a konou i pfukisela thavhani uri hu hatuliwe. Ri khwahtisedza mafhungo aya nga Stayt (1968: 199) musi a tshi ri:

He is responsible for the smooth running of the capital, he receives visitors and acquaints the chief with business; complainants refer their grievances to him before they are brought to the judge for consideration; he is responsible for the fulfillment of all the chiefs' orders....

Mukoloni uyo zwe a amba zwi dovha zwa khwahtisedzwa nga Schapera (1956) musi a tshi ri mushumo wa mukoma ndi u avhela shango, milandu i vhighwa khae a i sengisa, a dovha a vha na maanda a u lifhisa, na inwe ndila ya ndatiso. Izwi zwi tikedzwa nga Schapera (1956:185) musi a tshi ri:

The headman is responsible to the chief for the peace, order and good government of his area, In which he is the chief's representative. He regulates their occupation and use of land,. He has the power to impose fines and other forms of punishment.

Vhakoloni avha vhavhili vha amba zwine zwa fana nga ha mukoma. Fhedzi vha dovha vha fhambana musi ri kha di vha kha murado wa mukoma. Stayt (1968) u ri vhudza uri mukoma u tangedza vhaeni a dovha hafhu a tangedza na mithelo ine u i nedza makhotsimunene, ngeno Schapera a tshi ri mukoma ndi muimeleli wa musanda, u dovha a laula vhatsinda musi vha tshi dzhena kha shango lenelo. Schapera (1956) u ri mukoma u fanela u dzulela u ya musanda, hu u itela u vhiga zwothe zwine zwa khou bvelela kha kusi kwawe kha musanda.

2.2.7 Negota

Mukoloni Stayt (1968), ndi ene e ethe o ambaho nga ha negota. U ri tshedza negota sa mueletshedzi wa mahosi. U bvela phanda nga u ri vhudza uri negota u dovha a vhona uri mishumo ya mahosi i kha ngona, nahone u dovha a vhona uri ngoma ya vhubamba vhutuka na dziwe dzi khou tshimbila nga pfanelo. U tshedza uri hovhu vhuimo vhu a imaimisa ngauri musi hu na khakhathi kha miwe mivhundu, negota u a gidima a ya a dzudzanya mafhungo, a vhona uri a sie hu na vhudziki kha mivhundu wonoyo. U tangedza na mbudzi dza tshipfumelo sa yone ndatso.

Mukoloni uyu o sumbedzisa uri vhuimo uhu a vhu waniwi nga muthu muwe na muwe, u tou vhu sielwa nga muwe wawe. Stayt (1968:199) u khawhisedza mafhungo aya a tshi ri:

Negota is the chiefs head councillor. He seats in the private council and supervises the chief's work outside the village, responsible for the correct performance of vhubamba vhutuka and other ceremonies; he is responsible for the summoning of dancers to the capital and the correct performance of the dancers; the supervises the work of the younger age sets.

Izwo zwo bulwaho afho ntha zwi a sumba uri negota u na mushumo wa u tola zwisi zwothe na u vhona uri hu na vhudziki khathihi na vhona uri mishumo ya musanda i tshimbile zwavhugi.

2.2.8 Ramadanga

Uvhu ndi vhuwe ha vhuimo hune ha wanala musanda. Stayt (1968) u tshedza uri mushumo wa ramadanga ndi u lisa phedza. U dovha a vhona uri u dalela vhupo

hothe he phedza idzo dza vhewa hone. Musi dzi tshi thavhiwa, ndi ene ane a khetha a dovha a vhona uri dzo salaho ndi nngana. Stayt u isa phanda nga u amba uri vhuimo a si ha muñwe na muñwe, vhu tou sielwa. Stayt (1968:199) u khwaṭhisedza izwi musi a tshi ri:

(Keeper of the chief's cattle) He fills an important post although he does not enjoy the social privileges of the mukoma and negota. He has complete charge of the chief's cattle, and it is his duty to visit the various localities in which the royal cattle are kept and to safeguard the chief's interests;. When any beast are to be slaughtered, it is he who makes the selection...

Izwo zwo bulwaho zwi tou sumbedza vhukuma uri ramadanga na vhuimo hawe ndi ha u vhona uri phedza dzo tsireledzea nahone u dzi thogomela a dzi divha nga tshivhalo.

2.2.9 Nyamiṭa

Stayt (1968) o dovha hafhu a ri bvisela vhuñwe vhuimo hune ha vha ha Nyamiṭa. Uyu munna ene o mu ṭalutshedza sa muthu ane a thogomela miṭa ya misanda. U tea u vhona uri lutambwe ulwo lu khou thogomelwa nga vhuredzi. Stayt u bvela phanda nga u dovha a bula uri munna uyu u dzudzanya tsumbavhulo ya musanda. E ene Stayt (1968:200) u khwaṭhisedza nga u ri:

Nyamiṭa is the man in charge of the women's part of the kraal, muṭa, and of all female labour at the capital. He supervises all plastering and smearing of the floors and the preparation of the chief's beer.

Izwi zwi khou ri sumbedza uri nyamiṭa nangoho u tea u vhona uri miṭa ya musanda i tea u dzula yo shulwa na u ridelwa.

2.2.10 Khwali

Stayt (1968) o ṭalutshedza vhuimo uhu sa murangaphanda wa mmbi. Fhedzi o ombedzela uri u shuma nga fhasi ha vhurangaphanda ha khotsimunene. Stayt (1968:200) u khwaṭhisedza izwi musi a tshi ri:

A Khwali is at the head of each age set which he leads in war, acting under the generalship of the khotsimunene.

Izwo zwi khou tou amba uri uyu muraḁo u shuma kha anea a nndwa fhedzi a nga fhasi ha vhokhotsimunene. Vhuimo uhu a hu na muḁwe muḁwali, kha avha vhakoloni, o ambaho nga haho nga nḁdani ha Stayt fhedzi.

2.2.11 Maphuga

Stayt (1968) o mba nga vhuimo uhu. Ene u vhu ṭalutshedza sa muthu ane a shuma u linda Vhamusanda na makhotsimunene. U isa phanḁa nga u ṭalutshedza uri u linda Vhamusanda tshifhinga tshoṭhe, nahone nga tshifhinga tsha nndwa, u vha o ima tsini na vhamusanda na khotsimunene. Stayt (1968:200) u zwi vhea nga nḁila hei:

The Maphuga is a body-guard of the chief and the khotsimunene.

Izwo zwi re afho nṭha zwi amba uri maphuga u tou vha mulindi. Vhuimo uhu na hone a huna muḁwe o ambaho nga haḁo nga nḁdani Stayt fhedzi.

2.2.12 Vhaḁinḁa

Stayt (1968) u bvukulula vhuimo uhu sa ha muthu ane a shuma u rumiwa musanda, arali muthu o vhiga mulandu musanda, Stayt u mba uri muḁinḁa u ya rumiwa a ya i ita ṭhoḁuluso nga mafhungo ayo a dovha a vhuisa phindulo kha Vhamusanda. Stayt (1968:200) u khwaṭhisedza izwi a tshi ri:

Vhaḁinḁa are the chief's messengers.... If a man lodges a complaint with the chief a muḁinḁa is sent to investigate the case; while employed in the chief's business he must be treated with the respect due to the chief himself.

Izwo zwi khou ri sumbedza uri i ngoho muḁinḁa u shuma u rumiwa. Vhuimo uhu a si ha muthu muthihi, vha a konou vha vhanzhi. Vhuimo uhu na hone a ro ngo pfa vhaḁwe vhaḁwali vha vhakoloni vha tshi amba nga haho.

2.3 MAZHAKANḁILA A VHAḁWALI VHA VHAVENḁA

U ya nga ha Dzivhani (1958) o ṭalutshedza nga ha khosi Luvhimbi we a ḁa a tshi bva Malungudzi a ḁa a dzula ha Luvhimbi. Dzivhani o bvela phanḁa nga u ṭalutshedza uri muvhuso wa ha Luvhimbi wo fheliswa nga Dimbanyika ḁwana wa Mambo, o ḁaho a tshi bva Vhukalanga. Dzivhani (1958:07) ene u zwi vhea nga nḁila i tevhelaho:

Muvhuso wa Luvhimbi wo fheliswa nga wa Dimbanyika wa Mambo a bvaho Vhukalanga a ḡa a dzula Nzhelele Dzaṭa.

Mafhungo ayo a Dimbanyika a a tikedzwa nga Dzivhani kha Van Warmelo (1940) a tshi amba nga ḡizhakandila ḡi. Uyu o ṭalutshedza nga ha Ntindime na Mulozwi (Dimbanyika) vhe vha vha vhe vhana vha Mambo. A tshi bvela phanda u amba uri Mambo o ri u dzama/ lovha, Ntindime na Mulozwi (Dimbanyika) vha lwela vhuhosi. Mulozwi o ḡo kundwa a ya a dzula Vhuhwa Hill. Dzivhani o topola uri musi Dimbanyika e henengei Vhuhwa Hill o mbo ḡi lwa na Vhalemba a vha kunda. Motenda u ḡadzisa nga u ri vhudza uri Mulozwi ha ngo dzulesa, o mbo ḡi pfuluwa a ḡa a dzula Dzaṭa Nzhelele. Motenda kha Van Warmelo (1940:52) u ri:

When Mulozwi the father of Ṭhohoyandou entered this country he was already an old man, and not well known, the name of his son being much more famous. Arriving in the Nzhelele valley, they constructed their huge town and called it Dzaṭa.

Kha izwo zwo bulwaho afho nṭha zwi khou tou khwaṭhisa uri Mulozwi ane a vha Dimbanyika o pfuluwa Rhodesia a ḡa a dzula Dzaṭa Nzhelele.

Mazhakandila Dzivhani na Motenda vha amba ḡithihi ḡeneli ḡa uri Dimbanyika o ḡa Dzaṭa, a tshi bva Vhukalanga kana Rhodesia. Vho tou fhambana fhedzi ngauri o Motenda o shumisa dzina ḡa Mulozwi a tshi ḡi amba muthu muthihi ane a vha Dimbanyika.

2.3.1 Khosi

Dzivhani (1958) musi a tshi amba nga ha khosi, o sumbedza uri khosi ndi muthu muhulwane ane ha sokou ambiwa ngae vathuni. Ndi muthu ane a tea u ṭhonifhiwa nga lushaka. ḡizhakandila Dzivhani o ṭalutshedza ndila ine vhuhosi ha vheiwa ngayo. O bvisela khagala uri tshikona tsha tshikumo tshi lila vhusiku na masiari. A isa phanda nga u amba uri hu rambiwa mahosi, magota na vathu zwavho. Vhakololo vha kuvhangana phanda ha nṇdu ye khosi ya vhulungwa khayoy. ḡizhakandila ḡi ḡi ri swikisa kha ha musi Mundalamo na Masindi vha tshi vuliswa vothi ḡa kuḡu kuḡa. Vho isa phanda na u ṭalutshedza uri ane a ku vula vhuhosi ndi hawe. Dzivhani o ḡo amba uri vhokhotsimunene vha mbo ḡi ḡivhadza uri vhuhosi ndi ha nnyi, tshikona tsha isa phanda na u lila.

Mazhakanḡila, Dzivhani (1940) na Motenda (1940) vha ṛwala zwi no fana kha maḡele a Dimbanyika kana Mulozwi a tshi ḡa Venda, fhedzi Motenda ho ngo tsha dzhena kha mafhungo a no nga a Dzivhani, we a amba nga mavhulungele na madzhenele a vhuhosi. Dzivhani ha ngo tsha amba nga zwa ngomu musanda.

Musi ri tshi khou lavhelesa nga ha vhuimo ha musanda ḡizhakanḡila Dzivhani o tou zwi swaswara nga ṛṡha. Dzivhani (1958) o amba na nga ha mahosi maṡuku, magota musi a tshi khou sumbedza uri vho vha vha tshi luvha kha khosi khulwane. O dovha a vhonala a tshi khou ṛnea na vhuimo ha ndumi he na heneḡho ha ngo tou amba zwinzhi o sokou sumbedza uri ho vha hu na ndumi. Izwi ri zwi tikedza nga Dzivhani (1958:23) musi a tshi ri:

Khotsi-munene e'ḡḡa davhuha e' ḡi fuku, a ri,"Pfumo ḡo vhuielela mukutuni waḡo. Riṛe ri vhona heneḡha he pfamo ya vhuhosi ya tendela. Ndi onoyu Masindi, ndi ene Thovhele waṛu.

Afho ṛṡha ndi hone he ra wana Dzivhani o amba nga vhuimo ha ndumi, naho a songo ṡalutshedza uri i shuma mini musanda. Dzivhani u bvela phanḡa nga u ṡalutshedza uri musi khosi i tshi lwala, zwi a dzumbiwa nahone musi i tshi lovha hu tou pfi yo dzama, lushaka a lu vhudziwi. Dzivhani kha van Warmelo(1940) u amba uri u ngalangala ha khosi ndi u dzama, zwine vha vha vha tshi khou amba uri a vha ḡivhi uri o ya fhi.

Dzivhani o ḡo bvela phanḡa nga u ṡalutshedza uri tshitumbu tsha khosi a tshi vhulungiwi fhasi tsha fukedzwa nga mavu. Hu tou vhulaiwa kholomo ntswu tsha putelwa nga mukumba, ha fhaṡiwa kuḡu kune nga ngomu hakwo ha itiwa vhurala, ha vhidzwa zwiḡeli zwa miliswa tshivhindi. A tshi isa phanḡa a amba uri zwitumbu zwa zwiḡeli zwi vha maalo. Izwi zwi tikedzwa nga Möller Malan (1953:23) a tshi ri:

The bull was skinned and the body of the chief sewn up in it. Just behind the chief's own hut a pit was dug with cross bars above the opening to form a platform. A small hut was built over the pit and plastered inside and outside, even the roof.

Izwo zwine Möller –Malan a khou amba u khou tikedza zwa uri tshitumbu a tshi vheiwi fhasi tshi vha tshi kha vhurala nahone tsho putelwa nga mukumba wa kholomo.

2.4 VHORADZIPFUNZO VHA VHAVENḐA

Vhoradzipfunzo vho swika he vha ṭokonywa nga nyimele ya u dzhenelelwa ha vuhosi ha Tshirema nga Vhatshena. Vho swika he vha bvisa vhupfiwa havho nga u tou ṇwala zwe avha Vhatshena vha ita kha u thithisa na u bvula maḁḁa mahosi, zwihuluhulu u xedza vhathu na ṇḁḁo yo salaho vhathuni na ṇamusi. Izwi zwo katela na u dzhielwa / pfuluswa mashangoni a havho, he vhaṇwe vha vho ḑo pfuluswa vha ya kha mashango a vhaṇwe. Nga zwenezwo na maimo a vhaṇwe o ḑo fa, maṇwe a tsa sa izwi hu si nga si vhe na mboho mbili dangani.

Ṇemudzivhaḑi (1998) o amba nga kutevhekanyeke kwa vhuimo ha mahosi a Tshivenda. U ya nga ha uyu radzipfunzo, vhuimo ha ṇṭhesa ndi ha Thovhele (king), ha ḑa khosi khulu, mahosi na magota. Muhumbulo wa Ṇemudzivhaḑi u fana na wa Rakhadani (2007) ngauri radzipfunzo uyu na ene o ḑo ṇwalavho nga kutevhekanyeke kwa maimo a vuhosi ha Vhavenḑa. Ene a ri ṇea maimo a tevhelaho: Thovhele (king), mahosi mahulu (paramount chiefs), mahosi (chiefs), misanda (headmen), vhakoma (petty-headmen). Ṇethengwe (2005) na ene u ima na muhumbulo wa Ṇemudzivhaḑi na Rakhadani; o ḑo isa phanda nga u ri fha kutevhekanyeke kwa maimo a mahosi a Vhavenḑa. Ene u amba nga ha ‘Kingship’, ‘paramounts’, ‘headmanship’, ‘independent headman’ na ‘petty headman’.

Ṇemudzivhaḑi (1998)

- (i) Thovhele (king)
- (ii) Khosi khulu
- (iii) Khosi / mahosi (chiefs)
- (iv) Gota / magota (headmen)
- (v) Vhakoma

Ṇethengwe (2005)

- (i) Kingship
- (ii) Paramounts
- (iii) Thovhele / Khosi
- (iv) Headman / Gota
- (v) Independent headman
- (vi) Petty headman(vhakoma)

Rakhadani (2007)

- (i) Thovhele
- (ii) Mahosi Mahulu
- (iii) Mahosi
- (iv) Misanda
- (v) Independent-headman

Vharadzipfunzo avho vhuraru havho vhoṭhe vho amba nga ha mutevhe wa vhuimo ha mahosi. Vhoṭhe vha tendelana kha vhuimo ha Thovhele na vhuimo ha mahosi mahulu. Musi ri tshi ḑa kha vhuimo ha vhuraru vhune ha vha ha khosi, ri khou wana Ṇethengwe o fhambani na Ṇemudzivhaḑi na Rakhadani ngauri ene u khou ri Thovhele / khosi ngeno avha vhavhili vha tshi ri khosi hu si Thovhele, sa izwi ri tshi ḑivha uri Thovhele ndi uyu ane a pfi Khiṇi (king), zwi sia Ṇethengwe a tshi dzhia vhuimo ha khosi a vhu ṭanganyisa na ha Thovhele ngeno Thovhele e ene wa ṇṭhesa. Radzipfunzo Ṇethengwe (2005) na Ṇemudzivhaḑi (1998) vho dovha vha ri fha

vhuñwe vhuimo ha gota ngeno Rakhadani (2007) a tshi ri misanda. Ene o fhambana na avho vhavhili ngauri avho vhavhili vhuimo ha misanda a vha naho. N̄emudzivhaḁi (1998) o ri fha vhuimo vhuṭanu ha mukoma ngeno Rakhadani (2007) na N̄ethengwe vha tshi vhu vhidza Independent headman. N̄ethengwe (2005) o ḁo fhambana na avho vhañwe ngauri ene o ri ḁisela vhuñwe vhuimo ha vhurathi vhune a vhu vhidza 'Petty headman'.

2.4.1 Thovhele (King)

N̄emudzivhaḁi (1998) uri Thovhele ndi hone vhuimo ha n̄thesa ha musanda. A tshi bvela phanḁa o sumbedza uri ene u vhusa shango loṭhe. Izwi ri zwi tikedza nga N̄emudzivhaḁi (1998: xviii) a tshi ri:

King, sovereign, highest royal title, national leader, symbol of national unity. Apart from being supreme head of the nation, he has his own territory which he reigns through Mahosi.

N̄ethengwe, (2005) a tshi amba muhumbulo wa Hawkings (1998) u a mba uri Thovhele ndi munna ane a vhusa shango. U wana vhuimo kha khotsi awe nahone maanḁa awe a fhira a vhathu vhoṭhe. Rakhadani (2007) u amba Thovhele sa ene muhulwane kha mahosi oṭhe. U ya nga ha vha vhoradzipfunzo vhoṭhe vha tendelana uri Thovhele ndi ene muhulwane.

2.4.2 Khosikhulu / mahosi mahulu

N̄ethengwe, a tshi amba nga mahosi mahulu, uri ndi mahosi a lushaka luthihi (clan) o kuvhanganyiwa fhethu huthihi, a vha na khosi khulwane khavho nahone vha vha vhe vhathu vha vhuimo ha n̄ṭha vhukuma. A tshi bvela phanḁa u amba uri kha Vhavanḁa ri na Masingo, Vhaṭavhatsindi, Vharonga na vhañwevho. Vha nanga khosi khulu yavho. N̄ethengwe (2005:17) u khwaṭhisedza izwo musi a tshi ri:

Chiefs are grouped according to the clans such as Masingo, Vhatavhatsindi, Vharonga and Vhailafuri and that each group elect the paramount chief according to their order of seniority.

Izwo zwi khou sumbedza uri hu vha na khosi ino fhira dziñwe nga vhuimo. N̄emudzivhaḁi (1998) u vhona mahosi mahulu sa vharangaphanḁa vha shango line li

khethekanywa nga mikano ya mupo sa dzithavha, milambo. Izwi ri zwi tikedza nga N̄emudzivhaḡi (1998: xviii) a tshi ri:

Paramount chief(s) or territorial leaders rule territories through mahosi. Their territories are defined by natural boundaries e.g rivers, mountains and etc. This level of kingship is occupied by two mahosi mahulu.

Izwo zwo bulwaho afho n̄tha zwi khou tou amba uri vhuimo u vho ha mahosi mahulu vhu n̄tha kha mahosi nahone mashango a hone ndi a khethekaywa nga dzithavha, miedzi na zwiḡwe-vho

Vhuimo u vhu ha mahosi mahulu, N̄emudzivhadi o ḡo ḡalutshedza uri zwo ḡa hani uri hu vhe hone. O bvela phanda na u sumbedza uri zwo ḡa nge Thovhele Tshisevhe a balelwa nga u vhusa muvhuso muhulu wa Dzaḡa a fhedza a tshi vho khethekanya Dzaḡa ha bva mivhuso miraru. N̄emudzivhaḡi (1998:03) u zwi vhea nga ḡdila heyi:

The mighty kings Dimbanyika, Dyambeu and Ṱhohoyandou were able to maintain a strong centralised form of government, but during Tshisevhe's reign, the kingdom became unmanageable. Faced with these problems, Tshisevhe found it practical to decentralise the monarchy. The kingdom was divided into three territories

O isa phanda nga u bvisela khagala iyo khethekanyo nga ḡdila i tevhelaho:

- Mpofu o vhusa Sunguzwi (Songozwi)
- Raluswielo a vhusa Depeni
- Mphaphuli a vhusa Tshitomboni

Ralushai (2002) na ene u amba ḡithihi na ḡa N̄emudzivhaḡi musi a tshi amba uri nga murahu ha musi zwithu zwi songo tshimbila zwavhuḡi, muvhuso wa Dzaḡa wo ḡo khethekana wa bva mivhuso miraru. Izwi zwi tikedzwa nga Ralushai (2002:60) musi a tshi ri:

After the disintegration of Dzaḡa Kingdom three Kingdoms emerged: the Ramabulana dynasty in the west, the Tshivhase dynasty in the centre and the Mphaphuli dynasty in the South east.

Uyu Mphaphuli ene o fhedza u pfulutshela Miluwani a dzula Mbilwi. N̄emudzivhaḍi o khwaṭhisedza uri Tshisevhe o sala e Thovhele Dzaṭa, ngeno avho vhaṅwe vhavhili vhe mahosi mahulu. Radzipfunzo uyu o topola uri ndi hone he vhuimo ha mahosi mahulu ha thoma hone. N̄ethengwe (2005) na ene o tikedza zwo ambiwaho nga N̄emudzivhaḍi na Ralushai zwa muvhuso u tshi khethekana wa bva Swongozwi, Depeni na Tshitomboni fhedzi ene u khou fhambana na N̄emudzivhaḍi na Ralushai (2002). N̄ethengwe u ri izwo zwo bvelela nga murahu ha u ngalangala ha Ṱhohoyandou, ngeno N̄emudzivhaḍi o ri Tshisevhe o tou khethekanya muvhuso ene muṅe.

Radzipfunzo N̄ethengwe o bvela phanda nga u ri ḍisela iṅwe khethekanyo ya muvhuso wa Vhavenda u tshi bva zwigwada zwiraru. Khethekanyo iyo u sumbedza yo bvelela hafhu nga murahu ha u ngalangala ha Ṱhohoyandou. N̄ethengwe (2005:51) u khethekanya zwigwada zwawe nga heino ṅdila:

Western Venda. They consist of Chief Mphephu and his family who live in the Nzhelele Valley.

The Eastern Group. This group has been least subjected to foreign influences and is considered the purest Venda group today. They include tribes such as those of chiefs: Tshivhase, Mphaphuli, Rambuda, Khakhu and N̄ethengwe.

The Southern Venda. This group linked with tribes of the Shangaan-Tsonga or Sotho. This sub-group is composed of the tribes of chiefs such as Masia, Mashau, Tshimbupfe and Nesengani.

Vho radzipfunzo avha vhavhili, N̄emudzivhaḍi na N̄ethengwe, vho sumbedza uri vhuimo ha mahosi mahulu ho bva ngafhi. Fhedzi N̄ethengwe o sia a tshi ri sumbedza zwithu zwivhili zwo fhambanaho. O thoma a tshi khou ri ṭalutshedza mafhungo a no khou fana na a N̄emudzivhaḍi a Mpofu, Tshivhase na Mphaphuli. O sumbedza uri zwo bvelela nga murahu ha u ngalangala ha Ṱhohoyandou. Fhedzi N̄ethengwe o ḍo dovha a sumbedza kukhethekanyele kuṅwe ku sa fani na kwa N̄emudzivhaḍi. Na zwenezwo a ḍi ri zwo bvelela nga murahu ha u ngalangala ha Ṱhohoyandou.

2.4.3 Khosi

Khosi, u ya nga ha N̄emudzivhaḁi uri ndi vhavhusi vha mashango ane mashango ayo a vha na madzina a o. Izwi zwi tikedzwa nga N̄emudzivhaḁi (1998: xviii) a tshi ri 'headman'.

Mahosi rules land (mashango) each with its own name and defined by natural boundaries.

Ngeno N̄ethengwe a tshi vhona khosi sa muhulwane wa shango, a tshi isa phanḁa nga hae u mu amba sa muthu wa n̄tha kha shango line a khou thusa lone. O topola uri vhuimo uvhu u tou vhu sielwa, nga maanḁa vhu waniwa nga matanzhe a vhatukana. Izwi ri zwi khwaḁhisa nga N̄ethengwe (2005:17) musi a tshi ri:

A chief is the head or leader of his territory, and is the person with the highest rank or authority in the area of his jurisdiction. He is regarded as the most important figure in the community he serves The position of chief is hereditary, usually that of the first born male.

Radzipfunzo Ralushai (2000) na ene u ima na muhumbulo wa avho vhavhili wa u amba uri mahosi ndi vhone vhane vha vhusa na u laula shango nahone vha dovha vha vha na maanḁa oḁhe kha vhadzulapo vhane vha khou vha laula.

2.4.4 Gota (Headman)

N̄ethengwe (2005) uri gota ndi murangaphanḁa wa kusi ane a vha a fhasi ha vhurangaphanḁa ha khosi. N̄ethengwe (2005:19) u khwaḁhisedza muhumbulo uyu musi a tshi ri:

A headman (gota) is the head of a ward (kusi), which is under a chief and is the overseer of his chief.

N̄ethengwe u bvela phanḁa nga u ḁalutshedza uri vhuimo uvhu vhu ya nga u fhambana kha vhupo vhuḁwe na vhuḁwe. U a ri kha vhuḁwe vhupo magota a tou topoliwa ngeno kha vhuḁwe vhupo a tshi tou khethiwa. U dovha hafhu a bvela phanḁa na mafhungo ayo nga uri bvisela khagala uri vhaḁwe vha magota aya vha vha vha mashaka a mahosi. na hone vha fhedza vha tshi ḁi tou vha tshipiḁa tsha muḁa ngeno vhaḁwe vha tshi tou dzhena nga lwa mvelo

Muhumbulo wa Nethengwe (2005) u fana na muhumbulo wa Nemudzivhaḁi (1998) musi a tshi ri gota ḁi vhusa zwisi zwine zwo ṭangana zwi ita shango. A tshi isa phanda uri vhathu avha vha shuma nga fhasi ha mahosi Izwi zwi re afho nṭha zwi tshi tou amba uri zwisi zwi vhuswa nga magota.

2.4.5 Vhakoma (Petty headman)

Nethengwe (2005) o sumbedza uri vhuimo uvhu vhu vha vhu fhasi ha gota nga uri ene u vha a tshi khou laulwa nga gota. U shuma sa ito ḁa gota, nga u ramba miṭangano musi hu na tshivhidzo gotani. Musi vhalanda vha na thaidzo, Nethengwe u bvela phanda nga u amba uri mukoma u a thusa nga u tandulula thaidzo iyo; i tshi bala ya konou gonya gotani. Nethengwe (2005:21) u ri:

A petty headman is the leader of a subward under a headman.
In Venda petty headmen are recognised by the headman in
their area of jurisdiction and are given wards which they control
by serving as the eyes of the headmen.

Vhuimo honovhu ha vhukoma radzipfunzo uyu o amba uri mukoma u tou sielwa nga o ri siaho. Ralushai na ene o amba nga vhuimo uhu u sumbedza uri vhu hone, fhedzi ene o ri fhambani na muhumbulo wa Nethengwe u sumbedza uri vhuimo uhu vhu a waniwa nga muthu ane a si vhe mukololo na tshisiwana tshi a vhu ṇeiwa.

2.4.6 Gota (Independent headman)

Vhuimo uvhu Nethengwe (2005) o sumbedza uri ho ḁiswa nga vhakoloni na muvhuso wa tshiṭalula. Ene a tshi ṭalutshedza vhuimo uvhu u amba uri ndi vhakoma vhe vha pfuluswa / u dzhielwa shango vha bvisiwa he vha vha vha tshi dzula hone vha isiwa kha maṇwe mashango. Nethengwe u bvela phanda nga u ṭalutshedza uri vha tshi swika afho mashangoni, sa izwi ho no ḁi vha na mukoma vha itiwa dzi “independent headman” dzine nga tshiimo zwi fhasi ha petty headman. Nethengwe (2005:21) u zwi vhea nga nḁila i tevhelaho:

Independent headmen were those traditional leaders who were
forcibly removed and dumped in the areas of another chief and
whose status was accordingly lowered to that of a headman in
order to avoid having two chiefs in one area.

2.4.7 Makhadzi

Nethengwe (2005) o bvela phanda na u sumbedza muṁwe mirado ya muṁa. O ri ṭlutshedza nga makhadzi u dzheniswani ha khosi. Nethengwe u isa phanda na u sumbedza uri muthu uyu u thoma e khadzi, sa izwi a tshi wana vhuimo khathihi na khosi. U isa phanda na u topola uri muthu uyu u kwamiwa kha tshiṁwe na tshiṁwe tsha musanda. U dovha a amba uri ndi ene muthu wa vhukati ha vhathu na midzimu. Nethengwe (2005:30) u amba uri:

The makhadzi is always a mediator and performs the rituals called 'u phasa'.

Nemudzivhadi na ene o sumbedza vhuhulu ha makhadzi. Ene a tshi ṭlutshedza o tou ri bvisela mafhungo a Davhana, a tshi dzhena vuhosi ngeno makhadzi vha songo tou zwi takalela. Nemudzivhadi (1998:33) u ri nga ha Davhana:

He literary usurped the throne. He had no overt support from the makhadzi. Kingship of this nature could not be valid and modern terms can be regarded as null and void. Furthermore this was done without the blessing of the royal family with whom the makhadzi had to act in consultation.

Izwo zwi re afho zwi khou tou amba fhedzi uri makhadzi vha kwamiwa kha tshithu tshiṁwe na tshiṁwe; arali tsheo ya nga dzhiwa vha songo vhudzwa, a i vhi tshithu musanda. Radzipfunzo Nemudzivhadi o khwaṭhisedza vhuhulu na ndeme ya makhadzi musanda nga u zwi sumbedza nga kha zwitungulo. A hu na muṁwe muthu ane a nga zwi fara musanda nga nṁdani ha makhadzi, nahone ndi vhone vhane vha zwi ṁekedza khosi ntswa ine ya khou dzhena. Izwi zwi vhone kha Nemudzivhadi (1998:38) u ri:

The army then went to evict Davhana from Vuvha under the cover of these heavy rains. Davhana supporters could not withstand this onslaught, they hurriedly fled, leaving the zwitungulo behind. These were then taken by Makhado who handed them over to makhadzi.

Izwo zwi khou tou khwaṭhisedza uri makhadzi ndi vha ndeme musanda. Zwitungulo izwo a ri khou pfa zwi tshi khou fhiwa muṁwe muthu nga nṁdani ha makhadzi fhedzi.

Ralushai na ene u ima na muhumbulo wa Nethengwe na Nemudzivhadi wa u amba uri makhadzi vha na ndeme musanda nahone a hu na tshine tsha nga itwa vha songo kwamiwa, nahone vha dovha vha zwi tendela. Ralushai (2002:7) u zwi vhea nga hei ndila:

For administrative purposes each ruler had a royal council (khoru ya muṭa) composed only of the members of the royal family. In this council there was always a Makhadzi (partenal aunt or father's sister) who played a very important role in the nomination of a successor to the throne. Her power is emphasised in languages as follows " makhadzi a mba zwo fhela" (her voice is final.)

Izwi zwi amba uri Makhadzi vha na maanḁa nahone ndi ambadzifhele.

2.4.8 Khotsimunene

Nethengwe u ṭalutshedza, khotsimunene sa vharathu vha khosi. Mushumo wavho ndi u tsireledza vuhosi, sa izwi vha mirado wa muṭa. Musi khosi i siho vha a konou ima vhuimoni ha khosi. Musi khosi i tshi lovha / dzama, makhotsimunene na makhadzi vha fara mushumo wa u swiṭa / u dzumba. Izwi ri zwi ḁadzisa nga Nethengwe (2005:29) musi a tshi ri:

During the absence of the chief, the makhotsimunene are the ones who take this position and could say anything on behalf of the chief.

Izwo zwi re afho zwi khou sumbedza uri makhotsimunene na one a na mushumo muhulwane musanda, vha dovha hafhu vha vha na maanḁa.

2.4.9 Vhakoma / mme a khosi

Avha ndi vhe Nethengwe a vha ṭalutshedza sa mufumakadzi wa khosi yo dzamaho. A tshi ya phanḁa u amba uri vha thoma vha mufumakadzi, fhedzi munna a tshi lovha. vha takulwa vha pfi vhakoma kana vhakoma vha tshiozwi. Vhone vha shuma u vhiga zwoṭhe zwo salaho zwi tshi bvelela musi Vhamusanda vha siho. U dovha hafhu a ṭalutshedza uri vha fanela u vhona uri vhafumakadzi vha khosi na vhana vha ṭhogomelwe siani ḁa mutakalo wavho nga u ita a tshi vha vhidzela ṇanga. U dovha a bvela phanḁa nga u ri vhudza uri musi ṇwana a tshi bebwa, vha vhidza ṇanga ya ḁa

ya mu thusa. Nethengwe u bvukulula uri mutakalo wa khosi u zwandani zwa mme awe na mufumakadzi wa u thoma. Nethengwe (2005:24) u ri:

The wellbeing of the chief is vested upon his mother and his first wife. Should there be any problem, the vhakoma must be consulted.

Mme a khosi ndi ngoho ndi muthu wa vhuṭhogwa sa izwi vha tshi vha vha tshi khou fara mushumo muhulwane.

2.4.10 Mufumakadzi

Nethengwe a tshi mu ṭalutshedza u amba uri hu ḡi vha na vhafumakadzi vhanzhi, fhedzi hu tea u vha na muthihi wa dzekiso, ane a ḡo beba khosi. U ya nga ha Nethengwe, khosi i tea u vha na vhafumakadzi vha no swika vhararu. U bvela phanḡa nga u bvukulula uri musadzi wa u thoma u beba khosi, wa vhuvhili u beba ndumi, wa vhararu u beba khadzi. Nethengwe (2005:25) u ri:

The choice of the girl may be his, but it is to a large extent determined by the rank of her family as she should be a dzekiso wife, meaning that the lumalo (marriage price) should come from his father, the chief.

Khosi ndi ngoho musadzi wa dzekiso a i ḡimaleli, thundu / thakha ya hone i bva kha lushaka. Ndi ngazwo musadzi wa dzekiso a tshi beba khosi, sa izwi khosi i tshi ḡo vhusa lushaka.

2.5 MAṆWALWA A VHUḡILANGI KHA MASHANGOHAYA

Bureau for Information and Broadcasting (1979) i sumbedza uri lushaka ulu lwa Vhavenda lwo khethekana u ya nga zwigwada naho hu uri vhathu avho vho vha tshi amba luambo luthihi. Vhaṇwali avha vho bvela phanḡa nga u sumbedza uri zwigwada zwe lushaka ulu lwa khethekanisa zwone, zwo vha zwo katela Vhangona, Vhanyai, Vhambedzi, Vhaḡea, Vhatwanamba, Vhanzhelele, Vhafamaḡi, Vhakwevho, Vhaṭavhatsindi, Vhaluvhu, Vhalemba na Vhasenzi. Bureau for Information and Broadcasting (1979) i bvela phanḡa nga u sumbedza uri lushaka ulwu lwa Vhavenda lwo tou ḡa lu tshi bva hune ha vhidzwa upfi” Great Lakes” he ha vhuya ha vhidzwa nga dzina ḡa uri “The Land of Zendj”. Muhumbulo uyu u tou fana kokotolo na

muhumbulo wa The Bureau for Economic Research (1979). Na vhone vha tshi amba vha ri Vhavenda ndi vhathu vho daho seli ha Vhembe vha tshi bva kha dzi Great lakes. Mafhungo aya a khwaṭhisedzwa nga Bureau for Information and Broadcasting (1979:35) musi vha tshi ri:

The place of origin is the area around the Great lakes of Africa, formerly called the Land of the Zendj by ancient Arab explorers.

The Bureau for Economic Research(1979) na Bureau for Information and Broadcasting (1979) vha bvela phanda nga u tšlutshedza uri kha zwigwada zwa Vhavenda, tshe tsha thoma u pfuluwa ndi tshigwada tsha Vhangona vhe vha ḁa mafheloni a ṁwaha ḁana wa 12th (century) vha ḁa vha dzula Tshipembe ha mulambo wa Limpopo. Vhaṁwali avha vha bvela phanda nga u bvukulula uri na tshigwada tsha Vhasenzi na tshone, tsho ḁo dzhena kha mupfuluwo vha tšutshela vhupo ha Matongoni kana Metangulla, tsha ḁela thungo ya Tshipembe (Southward). Musi vhe kha mupfuluwo wonoyo, vhaṁwali vha ri sumbedza uri Vhasenzi vho ḁo tšangana na Vhalemba, vha vho farisana lwendo luthihi. Fhungo ili li tikedzwa nga The Bureau for Economic Research (1979:19) musi vha tshi ri:

The last groups to arrive were the Vhasenzi and Vhalemba who, after leaving Matongoni near the Great Lakes, first settled at Vhuxwa and Mbelengwa and thereafter crossed the Vhembe into Tshiendeulu where they found the Vhakwevho of Lwandali under Mmbwayapenga.

Vha Bureau for Information and Broadcasting vho isa phanda nga u ri vhudza zwa uri Vhasenzi na Vhalemba vho ḁo dzula Lwandali kana Tshiendeulu hune vha hu vhidza uri Dzaṭa ya u thoma. Vho vha vhe nga fhasi ha muvhuso wa Dimbanyika we a vha e ene Thovhele (king) wavho. Izwi zwi tikedzwa nga Bureau for Information and Broadcasting. (1979:35) musi i tshi ri:

The Vhasenzi and Vhalemba under Dimbanyika first settled at Lwandali or Tshiendeulu where they established their first Dzaṭa. After the death of their King they descended to the Nzhelele valley where another Dzata was established by Dyambeu.

Muhumbulo uyu u fana na muhumbulo wa The Bureau for Economic Research sa izwi na vhone vho sumbedza uri nga murahu ha u dzama ha Thovhele wavho

Dimbanyika, tshigwada itshi tsha Vhasenzi na tshone tsho do pfulutshela Dzaṭa ha vhuvhili, he vha vha vhe fhasi ha vhurangaphanda ha muvhusi wavho Thovhele (king) Ṱhohoyandou.

Uya nga ha Bureau for Information and Broadcasting (1979) vho bvela phanda nga u ri bvukululela uri nga murahu ha u dzama ha Thovhele Dimbanyika, ho do dzhena murwa wawe Dyambeu, we ene a vho tevhelwa nga Ṱhohoyandou. Ṱhohoyandou o da he ra pfa upfi o ngalangala. Nga zwenezwo zwa u xela hawe, Bureau for Information and Broadcasting yo ri sumbedza u ri ho do dzhena vharwa vhawe Mpofu, Raluswielo na Ravhura vhe vha do dzula Sunguzwi, Depeni na Makonde. Uyu ane a pfi Nelunguda Tshilala ene o do pfulutshela Miluwani kha la Mbilwi.

Vhaṅwali avho vho do dovha vha vha kha lithihi la u ri vhudza uri nga tshifhinga tsha Raluswielo na Mphaphuli, ho mbo di swika Mutshena wa u thoma we a vha a tshi vhidzwa nga dzina Coenraad Buys nga ṅwaha wa 1820. Nge a vho amba li no pfala kha Mpofu, ndi he a mbo di swieletwa a vho dzula kha la Mara. Nga murahu hawe vhaṅwali vho do ri sumbedza uri ho do tevhela vhaṅwe Vhatshena vane vha vhidzwa nga la uri ndi Voortrekkers vho rangwa phanda nga Louis Trichardt nga ṅwaha wa 1836. A vho vho sumbedzwa sa vhaṅwe vha vhakoloni vho daho u thithisa kha vuhosi ha Vhavenda.

Uya nga The Bureau for Economic Research (1979) u da ha Vhatshena avho a zwo ngo vha zwithu zwavhudi. Vhone vha bvela phanda na u talutshedza uri nga mulandu wa u da ha Vhatshena vhenevho, zwo do vhanga dziphambano, ha vho vha na nndwa ya vhuvhili ye ya vha i tshi vhidzwa u pfi “the second Anglo- Boer War” nga 1902. Ndi henefha he nga murahu ha nndwa Venda la vho fhandekanywa. Izwi ri zwi tikedza nga The Bureau for Economic Research (1979:22) musi vha tshi ri:

After the second Anglo-Boer War, Venda was divided into areas falling under the jurisdiction of chiefs or independent headmen. Venda today is divided into 27 areas over which 25 chiefs and two Independent headmen....

Vhaṅwali avha vho isa phanda na u sumbedza uri nga ṅwaha wa vho 1959, Vhatshena vho do thoma u dzhenelela na u thithisa kha mavhusele a vuhosi ha Vhavenda vha toda zwithu zwi tshi tshimbila nga ṅila yavho ya milayo ya “Britain”,

Vho ɔo ɔa na zwine zwa vhidzwa u pfi ndi dzi “Regional Authority” ye ya vho ɔo salwa murahu nga Thohoyandou Territorial Authority nga n̄waha wa 1960.

Bureau for Information and Broadcasting (1979) yo ɔo dovha ha ya ɔalutshedza uri mushumo wa ɔuvha ɔuvha wa lushaka lwa Vhavenda wo vha u tshi ɔhogomelwa nga Vhamusanda na khoro yavho. Izwi ndi zwi khwaɔhisedza nga Bureau for Information and Broadcasting (1979:40) musi i tshi ri:

The Administration of the day to day affairs of the tribe was usually in the hands of the chief and his council.

Muvhuso uyu wa Vhatshena ri pfa u pfi wo ɔo isa phanda na u vhumba khoro, wo ɔo vhumba na in̄we khoro ye ya vhidzwa upfi ndi “private council,”. Nga in̄we ndila vhatshena vho ɔo fhedza vho no sika khoro dzi re na tshivhalo, dzine vhone vhaɔe vha ɔo konou shuma zwavhuɔi nga khadzo, u itela u laula vharema. Dziɔwe dza khoro dzo sikiwaho ndi dzi tevhelaho: “the kraal council, the private council na tribal council”. “Tribal council” yone yo ɔalutshedzwa sa khoro yo vhumbwaho nga Vhamusanda, vhakoma na magota. Kha “private council” ho ɔo katelwa vho na vhaɔwe vhanna vha lushaka.

Bureau for Information and Broadcasting (1979) yo ɔo bvela phanda nga u ri sumbedza uri miɔangano yo vha i khombekhombe kha vha miraɔo u i dzhenelela, nahone arali u muraɔo wa kundelwa u swika hu si na mbuno dzi pfallaho, wo vha u tshi lifhiswa nga nngu. Arali u songo swika muɔanganoni nga mulandu wa u tou hangwa, wo vha u tshi ɔi lifhiswa nga u bvisa ndaɔiso i linganaho na kholomo.

Bureau for Information and Broadcasting (1979) yo ɔo isa phanda na u ri sumbedza uri polotiki yo ɔi bvela phanda kha u dzhenelela kha kuvhusele kwa mahosi a Vhavenda ha swika he nga miɔwaha ya vho 60 ha ɔiswa zwine zwa vhidzwa u pfi ndi mivhusohaya (homeland systems). Henefho ndi he mashango ane a nga Lebowa, Bophutatswana na Venda a vho kwamea. Lebowa ho vha ho itelwa Bapedi, Bophuthatswana ho itelwa Batswana (Tswana), Venda ho itelwa Vhavenda. Ho ɔi vha na maɔwe mashangohaya a songo bulwaho afho. Vhaɔwali avha vho isa phanda na u ɔalutshedza uri u khethekanya vhathu nga u rali, ho vha hu u itela uri mashango ayo a ime nga oɔhe, vha kone ha u vha vhetshela mikano. Mikano yeneyo

yo do itwa mashango haya ayo a fhedza a tshi khou dzhiwa sa “Independent Black states”

Bureau for Information and Broadcasting (1979) yo bvela phanda na u talutshedza uri polotiki yo do dzhenwa na mahosi vhe vha tou dzhena tshothe. Izwi zwo ri swikisa kha uri mashango avho a vho newa vhudilangi. Vhe vha thoma u wana vhudilangi uho ho vha shango la Transkei nga 1976, vha tevhelwa nga Boputhatswana nga 1977; ha konou tevhela Venda nga 1979.

Bureau for Information and Broadcasting yo isa phanda na u ri bvukululela uri u da ha muvhuso wa vhudilangi zwo mbo di tou nana u dzhenisa mahosi kha polotiki. Ndi heneho he Thovhele a vho swa la u vhidzwa u pfi, kana a wana poswo ye a vhidzwa nga la uri ndi muphuresidenthe wa shango, ngeno mahosi a tshi khou wana vhuimo ha u vhidzwa upfi ndi dzimisiya. Fhedzi naho zwo ralo, mahosi vho di isa phanda na u fhiwa maanda a u sengisa milandu ya vhadzulapo khoroni, naho hu uri ho vha hu si milandu yotho ye vha vha vha tshi i sengisa. Bureau for Information and Broadcasting (1979:84) vha ri:

The constitution provides for the continued existence and functioning of the courts of chiefs and headmen which were empowered to hear and decide civil claims and try minor criminal offences. In deciding these cases, the chiefs and headmen and their councillors apply the age-old indigenous law...

Izwi zwi tshi khou tou amba uri mahosi vho di fhiwa minwe ya mishumo, sa ya u ya dzula khoroni vha sengisa milandu, naho hu uri a si milandu yotheyotho ye vha vha vha tshi i dzulela, yo vha yo fhungudzwa. Hu di nga na milandu yeneyo kha mahosi vho vha vho bvulwa maanda vho vha vho no tou kaleliwa uri vha hatula u guma fhi. Izwi ri zwi tikedza nga Bureau for Information and Broadcasting (1979:84) musi vha tshi ri:

Their punitive powers in criminal cases were limited. They may not inflict any punishment involving death, mutilation, grievous bodily harm or imprisonment, or impose a fine of more than R40 or two head of large or ten head of small stock or impose any corporal punishment on anyone....

Izwi zwi tou amba uri a si maanda othe e vha vha vho fhiwa ho vha ho vhewa mikano ine vha tea u shuma vha guma ngayo. Bureau for Information and Broadcasting iya phanda na u bvisela khagala uri ho vha hu tshi shuma milayo ya Vhatshena khathihi na ya Tshivenda kha u sengisa milandu. Kha zwa sia la Vhatshena, milandu yo vha i tshi sengwa “magistrate court” kana ya di fhiriselwa “supreme court”, nahone ya hatulwa nga ndila ya Tshikhuwa, ngeno milayo ya Tshirema i tshi shuma kha milandu i no sengwa khoroni.

U ya nga The Bureau for Economic Research Vhamusanda (chief) vho vha vha sa vhusi shango lothe vhe vhothe, sa izwi shango lo vha lo khethekana ha bva mivhundu. mivhundu yeneyo yo vha i tshi vhuswa nga vhakoma (headmen). Muvhundu muñwe na muñwe wo vha wo khethekanywa wa bva zwisi, he nga fhasi hazwo ha vha hu tshi vhuswa nga zwe vha vha tshi zwi vhidza uri ndi mukoma wa nduna. The Bureau for Economic Research (1979:24) ri:

A chief's territory is divided into different districts (mivhundu), each district being under the control of a headman, a Vhamusanda (a name given by his subordinates) or mukoma, (a name given to him by his chief). Each muvhundu is further divided into subdistricts (tshisi) under the control of mukoma wa nduna which in turn consist of several villages (muḽi) under village head (mukoma wa muḽi).

Izwo zwo vha zwi tshi khou sumbedza ku khethekanele kwa ndila ye vhavhusi vha Vhavana vha vha vha tshi vhusisa zwone vhadzulapo vhavho nga murahu ha muvhuso wa vhuḽilangi. Vhañwali avha vha tshi bvela phanda vha ri bvisela khagala na ndila ye Vhamusanda vha vha vhe vha ndeme ngayo kha lushaka lwa Vhavana musi hu sa athu dzhena polotiki yo daho na Vhatshena, The Bureau for Economic Research i ri sumbedza uri Vhamusanda vho vha vha tshi dzhiwa sa thoho / khotsi ya muḽa wavho; muḽa wonoyo ndi shango ilo line vha li vhusa. Vhamusanda vho dovha vha vha muimeleli kha vhomakhulukuku vhavho. Vhañwali avha vha isa phanda na u ri sumbedza uri vhutshilo ha vhalanda ho vha hu tshi monamona kha Vhamusanda.

The Bureau for Economic Research (1979) yo isa phanda na uri sumbedza uri kha vhutshilo ha musanda a si Vhamusanda fhedzi vha re na maanda kha u vhusa shango; hu dovha ha vha na vhañwe vathu vhane vha vha na ndeme vhukuma, sa

makhadzi. Avha vhone vha vhone vhe muthu wa ndeme nahone vha t̃honifheaho vhukuma. Hu na vuhosi vhune ha nga dzheniswa / vhewa musanda makhadzi vha siho, nahone vha songo dzhenelela. Vha dovha hafhu vha vha vhone muthu ane a amba uri muthu onoyo ane a khou dzhena nangoho ndi ene o teaho u dzhena kha tshidulo tsha vuhosi. Izwi zwi tikedzwa nga The Bureau for Economic Research (1979:25) musi vha tshi ri:

When the son is appointed a chief in his father's place, the inauguration is done by the Makhadzi (father's sister) and the khotsimunene (father's brother). At the same time one of his sister's is appointed khadzi and one of his brothers is appointed ndumi i.e they will later assume the role of makhadzi and khotsimunene.

Izwo zwi tou sumbedza na u khwaṭhisa vhundeme na maanda ane makhadzi vha vha nao musanda vho t̃anganana khotsimunene. Vhaṅwali avha vha dovha vha sumbedzwa ndumi na khadzi sa vhaṅwe vha vhathu vha ndeme musanda, sa izwi vhathu avho vhavhili vha tshi vhone vha tshi shumisana na Vhamusanda uri mushumo wa musanda u bvele phanda.

Vha Bureau for Economic Research (1979) vho ri bvisela vhaṅwe vhathu vhane na vhone vha vha na ndeme musanda sa Mukoma, ane ndi muhulwane wa zwisi, na Ramadanga, ane mushumo wawe ndi u t̃hogomela phedza.

Avha vha dovha hafhu vha ri topelela uri mushumo wa Vhamusanda a si wa u vhusa fhedzi, vha dovha vha na vhushaka na Raluvhimba ane a vha mudzimu wa lushaka. Ene u vha dzhia sa muḏuhulu ngeno Vhamusanda vha tshi mu dzhia sa makhulu, sa izwi Raluvhimba a ene ane Vhamusanda vha mu kwama musi ho vhifha (nga ṅdila ya u tou phasa), u fana na musi hu na gomelelo, u swikisa mbeu khae musi i sa athu gobelwa a dovha a humbela mvula khae nga munisi (maine wa mvula) wa mvula. Musi hu na dzingoma (initiation schools) vha a thoma vha mu kwama u itela uri zwithu zwi tshimbile zwavhuḏi.

The Bureau for Economic Research (1979) yo ḑo dovha hafhu ya sumbedza uri nga ṅṅdani ha vhakoloni, ho ḑo dovha hafhu ha swika vhaṅwe vharumiwa vha Vhatshena, vhe vha vha vha tshi vhidzwa upfi ndi mamishinari (vho rumelwaho u ḑisa Ipfi la Mudzimu). Mumishinari we a thoma u swika Venda o ḑo vha wa mu

Dutch, ane a pfi Mackidd wa kereke ya Dutch Reformed Church nga ŋwaha wa 1863. O ɔo ɔoka midzi yawe Soutpansberg, shangoni ɔa Thovhele Makhado, kha vhupo vhu no vhidzwa upfi Goedgedacht. Nga murahu ho ɔo tevhela vhaŋwe sa Vho C. Beuster, E. Schwellenus vhe vha ɔoka midzi Maungani, ha ɔa MacDonald we a ɔoka midzi Gouldville nga 1902, Salvation Army ye ya ɔoka midzi Gaba nga 1923, na vhaŋwe vha songo bulwaho afho. Avha vha ri bvisela khagala uri vharumiwa avha vha vhurereli ha Tshikhiresite, vho ɔo thithisa mavhusele a vuhosi ha Tshivenda nga u shandukisa vhathu kha zwe vha vha vha tshi ita na mahosi, vha vho ri a si zwa ndila ya Tshikhiresite.

2.6 *NZULELE YA MUḐI WA MUSANDA*

Nzulele ya muḐi wa musanda wa Vhavana vhaŋwali vhanzhi vha amba uri yo vha i na vhushaka na nzulele ine ya wanala ngei Mapungubwe na Great Zimbabwe Monument. Muḓodisisi u ɔo ita a tshi ŋea na tsumbo dza hanengei sa izwi vho ramaŋwalo vha tshi amba uri Dimbanyika o thoma a dzula hone, a konou bvela phanda na lwendo lwawe a ɔa a dzula Tshiendeulu; muḐi wa dovha wa pfulutshela Dzaṭa.

U ya nga ha Fish (2000) ene o amba nga ha nzulele ya muḐi wa musanda wa Vhavana. Ene o thoma mafhungo awe nga u bva murahu ngei Great Zimbabwe, hune ha vha na marubi Zimbabwe ruins. U ita na u ŋea tsumbo nga muḐi une u khou ɔalutshedzwa uri u vha u nṯha ha kutavha. Izwi zwa nṯha ha kutavha zwi tikedzwa na nga Hanisch na Huffman (1986) vha tshi ri musanda uyo wo vha u nṯha ha kutavha. Uyu muhumbulo ri u khwaṯhisedza nga Garlake (1982:13) musi a tshi ri:

The first settlers probably chose to hide their houses among the boulders on the Hill, above the cliff, as defence from raids as much as shelter from the cold mists that drive in the coastland.

Nga ngeno Hanisch (1994:72) a tshi tikedza zwa tshikwara u ri:

The king lived on the hill.

Izwi zwi tshi khou tou amba uri muḐi wa musanda a wo ngo fanela u fhaṯiwa fhasi nahone fhethu ho itaho mudavhi, hune ha konou swikelea nga nnyi na nnyi. U fanela u vha nṯha ha tshikwara kana fhethu ho itaho thavha nyana u ri u vhe nṯha.

Fish o bvela phanda nga u talutshedza uri khoro na muḍi wa musanda zwo vha zwi tshi dzula zwi tshi khou lindiwa nga maswole u itela tsireledzo. Huffman (2008) na ene u tikedza muhumbulo wa Fish musi a tshi ri vhalindi vho vha tshi dzula vho tinga musanda, vhaṅwe vha tshi linda khosi na nga murahu hayo.

Fish (2000) u bvela phanda nga u ri vhudza nga ha thondo na nṅu ya ṅanga. Ene u ri bvukululela uri thondo na nṅu ya ṅanga zwone zwo vha zwi tshi vha zwi tshi khou engedzedza tsireledzo, sa izwi zwo vha zwi nga henefho tsini na pfamo. Izwi ri zwi pfa nga ene Fish (2000:33) a tshi ri:

The chief's private traditional doctor was situated in a small hut adjacent to or near the audience chamber. The nanga's job was to look into the heart of visitors to ensure that no evil designs toward the chief were being harboured.

Muhumbulo uyu wa ṅanga u tikedzwa na nga Huffman na Hanisch (1986:7) vha tshi ri:

The chiefs private witchdoctor, an nganga, typically lived in the muzinda (palace). This nganga protected the chief against evil people through the special powers of his craft.

Izwi zwi vha zwi tshi khou tou khwaṭhisedza uri ṅanga yo vha i si na mushumo wa u lafha fhedzi, yo vha i tshi dovha ya shuma na u ṭola vhaeni vho ḍaho u dala, uri a vho ngo ḍa vho fara zwithu zwine zwa nga mishonga kana vho ḍa u lowa naa. Ṽanga yo vha i tshi dzulela tsini u itela tsireledzo.

Thondo, Fish (2000) a tshi i talutshedza uri yo vha i na tshivhumbeo tsha "S" muṅangoni wayo, hu u itela uri zwi no khou itwa nga ngomu zwi songo vhonala, sa izwi arali u si muraḍo wo vha u sa tendelwi u dzhena kana u vhona zwi no khou itwa nga ngomu. Yone yo vha vhukovhela (west side) tsini na khoro. Ene Fish a tshi khoutha Wessman (1908:40) u ri:

The thondo enclosure was usually situated at the entrance to the court

Uya nga Fish (2000) miḍi ya vhasiwana yo vha i tshi vha i kule na musanda, nahone yo vha i tshi vha i nga phanda ha muḍi wa musanda, lune zwi ḍi dovha zwa vha zwi tshi khou thusa kha tsireledzo u itela musi maswina vha tshi tshotḁ. Nṅu idzo dzo

vha dzi tshi nga luhura. Izwi zwi tikedzwa na nga Huffman na Hanisch (1986) vha tshi ri nn̄u dza vhasiwana dzo vha dzi nn̄a ha musanda, dzo engedzedza tsireledzo. Fish u isa phan̄a nga u sumbedza uri musi hu tshi ambiwa nga musanda ri vha ro katela pfamo (nn̄u ine Vhamusanda vha awela khayo), hune musanda vha nwela hone halwa, tshiṭanga tsha u bikela, nn̄u dza vhaṭanuni, tshivhambo (nn̄u ine ya vha na miṅango mivhili) ine u i vhidza uri ndi “audience chamber” yone u khou amba uri i wanala nga henefho tsini na pfamo ine ndi ya u farela miṭangano ya khosi na vhaṅwe vharangaphan̄a,

Fish uri musanda muṅwe na muṅwe u na khoro. A tshi isa phan̄a a sumbedza uri iyi ndi iḷa ine ya rerelwa milandu khayo. Yone u i ṭalutshedza sa ine ya fanela u vha na muri une wa ḑo ita murunzi, ya dovha hafhu ya vha na matombo. Muhaṭuli (adjudicator) ene u dzulela tsini na mitsheṭo nahone fhethu ho itaho nṯha nyana. Izwi ri zwi pfa a tshi tou zwi vhea nga nḑila i tevhelaho, Fish (2000:35) u ri:

The court should have a tree to provide shade and bare stone.
The adjudicator should sit on or against the stone, somewhat elevated.

Fish u dovha a isa phan̄a nga u sumbedza uri muthu ane a langa khoro ndi vhokhotsimunene, vhane u vha a shaka iḷa tsinitsini iḷa Vhamusanda, kanzhisa murathu wa khosi yo no dzamaho. U sumbedza na uri na Vho Nḑefhasi (master of the ground) vhane vha vha muṅwe wa vhane vha ṭhogomela zwithu zwa khoro, vha dovha vha vha na maan̄a a u ima sa muhaṭuli arali vhokhotsimunene vha siho.

U ya phan̄a na u sumbedza uri domba na iḷone iḷi tshinelwa henefho khoroni. Fhedzi dziṅwe ngoma dzine dza tshinwa o bula uri dzi tshinelwa tshivhamboni. Tshivhambo tshone u tshi ṭalutshedza sa nn̄u ya miṅango mivhili. Fish a tshi khoutha Blacking 1969a (2000:37) u ri:

The Tshivhambo hut had two doors variously signifying status categories, such as girls and boys, initiates and initiated, and young and old women.

2.7 ZWIVHANGI ZWO KHAKHISAHO MAAN̄A VHUHOSINI

Vhakoloni vho ḑo swika fhan̄o Afrika Tshipembe muhumbulo muhulwane hu u dzhiela Vharema shango. Vho vha vha tshi vha bvisa mavuni o nonaho vha vha

pfulusela hune ha si vhe na tshithu. U ḡa havho zwo ḡo thithisa mavhusele a Tshirema sa izwi vho vha vha tshi khou dzhenelela kha ḡdila dzine Vharema vha vhusisa zwone na u ḡoḡa uri maitele maḡwe a zwithu a shanduke a itwe nga ḡdila yavho. Vho ḡo dzhiela Vharema mavu vha sala na tshipiḡa tshiḡuku; nga zwenezwo vho vha vha tshi khou vha dzhiela na maḡḡa sa izwi vha songo swika hune vha ḡiambela. Muhumbulo uyu u tikedzwa nga Khapoy (1994:136) musi a tshi ri:

What colonizers did was to determine the choicest land available and take it.

Zwe Khapoy a mba zwi tou fana na muhumbulo wa ḡetsiḡḡa musi a tshi amba nga ha u dzhielwa shango. ḡetsiḡḡa (2001:24) ene a tshi amba nga ha u dzhielwa mavu uri:

The Native Locations Commission, established in 1901 together with the Land settlement Commission, began in earnest the resettlement process in 1901. The two commission were mandated by the government to demarcate the reserves in which blacks would be resettled, by so doing freeing the land for occupation by farmers.

Khapoy u isa phḡḡa nga u ri sumbedza na muelo wa tshipiḡa tshe Vhatshena vha tshi avhela Vharema u ri tsho vha tshi si tshingana. Izwi ri zwi tikedza nga ene Khapoy (1994:233) musi a tshi ri:

Africans were given only 13% of the land certain areas (called reserves) were established for African people. Africans could not acquire land outside these areas.

Uyo muhumbulo u tou fana kokotolo na wa Ralushai (2002:11) musi a tshi ri:

With the passing of 1913 and 1936 Land Acts the greater part of South Africa was declared white, with most fertile areas belonging to white settlers. Blacks owned only 13% of the land.

Izwo zwi re afho zwi khou tou sumbedza tshoḡḡe uri mahosi, sa vhaḡe vha shango, vho vha vha si tshe na zwine vha nga amba. Zwo mbo ḡi ḡisumba uri maḡḡa o ḡuwa sa izwi vho dzhielwa shango vho lavhelesa.

Radzipfunzo ḡethengwe (2005) na ene o ḡalutshedza nga ha uri kuvhusele kwa vuhosi ha Vhavḡḡa kwo vha ku nga fhasi ha mahosi vhone vhaḡe musi Vhatshena

vha sa athu ḡa fhanḡ Afrika Tshipembe. Ene u isa phanḡa na u ḡalutshedza uri vho vha vha sa vhusi vhe vhoḡhe, vho vha vha tshi thusedzwa nga vhakoma, magota na vhaḡwe. Muhumbulo uyu wa Nethengwe u tou fana na muhumbulo wa Ralushai (2002:7) musi a tshi ri :

This was the position when the Venda first came into contact with the white settlers in the 1830s. Administration at that time was highly centralized. There were no special departments as we now have in the present administration. Local development was virtually in the hands of chiefs, headmen and petty headmen.

Izwo zwo bulwaho afho nḡha zwi khou tou amba fhedzi uri mahosi ndi vhone vhe vha vha vho fara muvhuso woḡhe vhe na maanḡa oḡhe vhe na vhakoma na magota hu si na muḡwe muthu ane a khou dzhenelela.

Bourdillon na ene o amba nga ha u dzhielwa maanḡa a mahosi nga Vhatshena. Ene o sumbedza uri Vhatshena vho vha vhathu vhe vha ḡa na milayo yavho vha kombetshedza uri hu shume yone. Hu u itela u fhungudza maḡwe maanḡa kha mahosi sa izwi hu tshi ḡo vha hu tshi vho tevhedzwa iyo milayo. Bourdillon o bvela phanḡa nga u sumbedza uri maanḡa ane anga a u sengisa milandu mihulwane zwo ḡo bviswa kha mahosi. Izwi ri zwi tikedza nga Bourdillon (1991:112) musi a tshi ri:

It is true that some of powers of the chiefs were removed by the early white administration, particularly the power to try what Roman-Dutch Law defines as criminal cases to the male out traditional punishment to witches and other male factors.

Muhumbulo uyo wa Bourdillon (1991) u ḡutshelana na muhumbulo wa Ralushai (2002) musi a tshi amba nga ha u dzhielwa maanḡa ha mahosi. Ene o sumbedza uri Vhatshena vho ḡa he vha fhungudza maanḡa kha mahosi, vha vha sia na maḡukuḡuku sa izwi vho dzhia zwiḡwe zwa zwithu vha zwi laula vhone vhaḡe. Izwi ri zwi khwaḡhisedza nga Ralushai (2002:9) musi a tshi ri:

During colonial and Apartheid times, traditional leaders were directly controlled by central government through Native or Bantu Affairs Commissioners. Their powers were limited e.g although they were still in charge of law and order, all cases dealing with murder and other serious offences were tried by Native commissioners.

Izwo zwi tou vha zwenezwiḽa zwe zwa ambiwa nga Bourdillon zwa u nanguludzwa ha milandu ine ya nga ya u vhulaha na miḽwe mihulwane, yo ḽo fhungudzwa ya bviswa zwandani zwa mahosi ya iswa kha khothe dza Vhatshena; ha vha u dzhiela mahosi maanda.

Radzipfunzo Nethengwe o ḽo bvela phanda na u sumbedza uri milayolayo iyi yo ḽaho na Vhatshena yo ḽa he mahosi vha sa i takalele, vha i hana vha thoma u lwa nayo, Nethengwe u amba uri mahosi a Vhavenḽa ane anga sa Vho Makhado na vhaḽwe, vho ḽa he vha lwa na zwe Vhatshena vha vha vha tshi khou itisa zwone. Izwi zwi tikedzwa nga Nethengwe (2007:54-55) musi a tshi ri:

However, there were many large numbers of chiefs who resisted colonial rule and led bitter struggles of resistance against colonial rule.

Izwo zwi tou amba uri nangoho mahosi a vho ngo zwi funa, vho lwa nazwo nga u vhona uri maanda avho a khou fhungudzwa.

Radzipfunzo Nethengwe (2005) o isa phanda na u amba nga zwe Vhatshena vha ita kha vuhosi ha Tshivenda. O sumbedza uri vhatshena vho swika he vha ḽifha na vhuimo he ha vha hu tshi lingana na ha Khosikhulu he a vhu bula sa vhuimo ha “Supreme chiefs” he a vha a tshi langa mahosi oḽhe. Nga zwenezwo zwo sia mahosi vha tshi vho nga vhashumeli vha muvhuso vhunga vho vha vha tshi vhiga zwoḽhe kha onoyu “Supreme chief”. Mafhungo aya ri a tikedza nga Nethengwe (2005:55) musi a tshi ri:

The governor thus had to exercise authority over all the chiefs by the powers vested as a paramount chief.

Izwi zwi zwa u sa vha na maanda kha mahosi oḽhe zwi dovha zwa mabiwa na nga “The White paper on Traditional Leaders and Governance” (2003:20) musi vha tshi ri:

The South Africa Act of 1901, designated the Governor-General as the “Supreme Chief” move in a position that gave him the power to create and divide “tribes” and to appoint any person he chose as a chief or headman, and to depose such persons as he deemed fit.

Izwo zwo bulwaho afho n̄tha zwi tou khwaṯhisedza tshoṯhe uri maanda a mahosi o mbo ḡi namba a tshi khou dzhiwa tshoṯhe nga muvhuso wa Vhatshena sa izwi ho vha ho no vhewa Mutshena n̄tha ha mahosi oṯhe.

Uya nga ha “The White paper on Traditional Leaders and Governance”, u dzhiwa ha muvhuso kha mahosi ndi zwithu zwe Vhatshena vha tou zwi dzudzanya sa izwi ri tshi tikedzwa nga “The White paper on Traditional and Governace (2003:20)” musi vha tshi ri:

The European colonial expansion into Africa and the rest of the third world during the early 19th century significantly altered the social organization of African societies and transformed them in a manner that made them amenable to European control.

Uyo muhumbulo u ima na muhumbulo wa N̄thengwe (2005:57) musi a tshi ri:

The first was to weaken the institution of chieftainship and rule through the colonial bureaucracy, and the second to rely on the appointment of hereditary chiefs for indirect rule.

Izwo zwi tou amba uri Vhatshena ndi vhathu vhe vha ḡa vha na lunyadzo lwa u ṯoda u langa na u shandukisa zwithu zwa bva kha n̄dila ye ya vha i ngazwo, zwa vho vha nga n̄dila ine vhone vha ḡo i ṯodisa zwone vho dzhia maanda oṯhe.

Bourdillon ene o ḡo sumbedza uri zwe N̄thengwe a amba nga ha Vhatshena vha tshi dzhenelela kha mavhusele a Vharema, mahosi a vho ngo zwi funa na luthihi sa izwi o bvela phanda na u sumbedza uri zwo vha zwi tshi khou tsitsa vhuimo havho nahone Vhatshena vho vha vha tshi vho tou zwi itesa sa izwi vho vha vha tshi vho dzhenelela na kha mavhetshale / madzhenisele a vuhosi. Izwi ri zwi tikedza nga Bourdillon (1991:119) musi a tshi ri:

Number of chiefly dynasties have been affected by the government ‘interference’, whether is installing chiefs who were not eligible or raising or lowering the status of chiefship.

Mafhungo ayo o bulwaho afho n̄tha a fana na mafhungo a Hammond-Tooke (1975) musi a tshi bvukulula zwo bvelelaho kha mahosi a Transkei he a amba uri mahosi a tshivhalo tshi swikaho furaru o ḡo swika he a dzheniswa tshiduloni nga n̄dila ya u tou tholiwa ngeno vuhosi muthu a tshi vhu dzhena nge a sielwa nga khotsi, nahone a

wa malofha a vuhosini. Izwi ri zwi tikedza nga Hammond-Tooke (1975:93 94) musi a tshi ri:

In fact most of the 30 tribal chiefs in the Transkei 'were' appointed under these provisions. Legally the rights and duties of chiefs and headmen were similar, differing only in territorial extent..

Fhungo ili la u dzheniswa vuhosini nga ndila ya u tou tholiwa a si zwithu zwo bvelelaho Transkei fhedzi, zwo bvelela na kha mahosi a Vhavanḁa. Ralushai (2002) o sumbedza uri maḁwe a mahosi a Venḁa o tou dzheniswa zwa ita na u vhilinganya vuhosi sa izwi na vhuimo ha maḁwe mahosi ho tsela fhasi, vha vho sala vha tshi khou lingana na vha re fhasi khavho. Izwi ri zwi tikedza nga Ralushai (2002:10) musi a tshi ri:

Many chiefs were very bitter about this development for they found themselves equals of headmen who were historically their juniors. These headmen who accepted the new status were contemptuously called "Mahosi a phuromosheni" (promoted chiefs or Mahosi a dzibirifikheisi (chiefs of briefcases) because on the day when they were formally promoted, Dr Verwoed gave each of them a briefcase saying in this briefcase you will put your files."

Izwo zwi re afho zwi tou amba uri na vhone vho vha vha tshi vho laulwa nga Vhatshena hune na maitele a zwithu a ḁivha anea a Vhatshena hu si na u sedza uri ane a vha wa nḁha ndi nnyi vhoḁhe vha a lingana vha fhiwa na mishumo i no fana.

Nethengwe na ene o amba zwo bulwaho nga avho vhararu zwa u sumbedza u dzhena vuhosini nga ndila ya u tou tholiwa, musi a tshi khoutha milayo ya Afrika Tshipembe wa khethekanyo 2(7) wa Act (Rogers, 1976) Nethengwe (2005:55) u ri:

Chiefs shall be either appointed or recognized by the Governor-General.

Appointed chiefs shall be such persons as are appointed to exercise tribal government and control land to perform the administrative functions.

Headmen shall be such persons as are appointed by the governor called headmen or Magota appointed by chief to assist in the administration of the tribe.

Izwo zwo bulwaho afho n̄tha zwi tou sumbedza na u khwaṯhisa uri vuhosi ho vha ho no bva mvumbo sa izwi na madzhenele a si tsha vha one na zwine vha shuma zwo no shanduka, zwi tou ḡisumba uri na maanda vho vha vha si tshena sa izwi vha tshi vho tou laulwa nga Vhatshena. U laulwa uho ho sia vuhosi ho shanduka hu si tsha vha ha u vhusa. Izwi zwi tikedzwa nga De Villiers (1997:43) musi a tshi ri:

In reality, he became an administrator rather than a ruler....He was expected to render services rather than to reign over his people.

Hammond-Tooke (1975) u isa phanda na u ri bvukululela nga zwe zwa vha zwi tshi khou bvelela Transkei. U sumbedza uri mahosi oṯhe vho vha vha tshi vho lingana nga vhuimo. Uya ngae ho vha hu si tshe na ane a vha muhulwane kha muṁwe musi ro lavhelesa vhuimo ha vho. Hammond-Tooke uri dzumbululela uri mahosi vho vha vha sa tsha ḡivha uri vha dzhieni vha litsheni. O isa phanda nga u ṯalutshedza uri ho vha na mahosi e a si zwi takalele na luthihi hezwi zwine zwa khou ḡa na Vhatshena. Ndi he a vho ḡo ri ḡisela na mafhungo o ambiwaho nga Mnyila. Hammond-Tooke (1975:215) a tshi sumbedza zwo ambiwaho nga Mnyila u ri:

I find that people lost respect for one another. We will put right by first putting into order the basis of this parliament; namely, that everybody who comes to this Assembly should come by electetion I am not keen to be a chief in this Assembly. I want to be a chief according to the custom of the people, where I can say to a member "Be silent" and my word is respected.

Izwo zwi khou tou sumbedza uri zwi ambiwaho nga Mnyila o vha a songo takala na luthihi nga u dzhielwa zwa havho, zwine zwa ita uri vha vhuse nga nḡila yone u fhirisa nḡila ye Vhatshena vha ḡa nayo ya u vha tsitsa na u vha dzhiela maanda, ngauri zwi tou vha khagala uri vha khou sanda u vha khosi ine ya ḡo ita zwa Vhatshena.

Bourdillon (1991) na ene u kwaṯhisedza tshililo tshenetshi tsha u dzhielwa maanda nga Vhatshena, u ḡa na ḡeneli ḡi abiwaho nga Nethengwe (2005) na Hammond-Tooke (1975) musi ene a tshi ri topelela zwo bvelelaho kha vuhosi ha ḡa Zimbabwe, u ri dzumbululela uri u ḡa ha Vhatshena a zwo ngo ita tshinyalelo kha mahosi a Vhavenda na ngei Transkei fhedzi. U sumbedza uri zwo ḡi ralo na kha Vhandebele na Vhakalanga musi a tshi ri bvukululela uri mahosi manzhi a ḡa Zimbabwe vho ḡa he

vha vhona uri u vha hone havho ndi u sokou tenda zwine muvhuso wa khou tōda u ri vha kone u tshila. Bourdillon (1991:119) o ḁo ri ḁisela vho zwe zwa ambiwa nga muḁwe wa mahosi a ḁa Zimbabwe musi a tshi khou vhlahela musi tshi ri:

It is a very bad constitution, but what can we do, if we say no we cannot get money for roads and schools.

Izwo zwi khou ri sumbedza uri na kha ḁa Zimbabwe milayo yo ḁewaho yo vha i tshi khou vhaisa mahosi fhedzi nga ḁwambo wa uri vho vha vho no dzhielwa shango nahone vha si tsha konou shumisa maḁḁa avho, ho vha hu si tshena zwine vha nga ita sa izwi vha hana vha sa ḁo wana tshelede.

Hammond-Tooke (1975) o bvisela khagala uri mahosi vho swika he vha dzhielwa fhasi lwa tshoṱhe nga Vhatshena, vha vha bvula maḁḁa nga u swika hune vha amba na vha re fhasi ha mahosi (chief) sa magota (headman) kha u dzudzanya zwithu zwa lushaka ngeno mulayo u wa uri hu fanela u dzhiwa tsheo iḁwe na iḁwe na khosi sa izwi a ene muḁe wa shango. I zwi ri zwi khwaṱhisedza nga Hammond-Tooke (1975:104) musi a tshi ri:

It was the old device of insulting the chief against criticism by focusing the responsibility on a subordinate.

Izwi zwi re afho ḁṱha zwi khou tou amba uri mahosi vho vha vha tshi vho tou nyadziwa vhukuma nga u sa vhigiwa zwithu khavho. Ha ambiwa na vha re fhasi khavho mulayo wa Tshivenda a u tendi uri a re fhasi ha khosi a nga dzhia tsheo ngeno khosi i hone yone iḁe.

2.8 MVALATSWINGA

Ndivho ya ndima iyi yo vha yo ḁisendeka kha maḁwalwa o bvaho kha vhaḁwe vhaḁwali. Ngudo iyi yo ḁisendeka kha u bvulwa maḁḁa a mahosi a Vhavenda nga muvhuso wa Vhatshena. Yo dovha ya ya phanda na u ita vhusedzi kha nzulele ya muḁi wa musanda sa izwi ho vhonala uri na yone yo shanduka. Kha ndima iyi ndi hone he ra wana uri na ngoho vuhosi ho shanduka khathihi na vhuimo he mahosi vha vha vha tshi vhidzwa nga o nga ḁwambo wa u ḁa ha Vhatshena. Vhunzhi ha vhaḁwali vho ḁifhaho tshifhinga vha ita ṱhoḁisiso nga vuhosi ha Vhavenda, vha khou sumbedza uri khosi khulwane kha vhoṱhe o vha e Thovhele Dimbanyika. Ndi

ene we a vha a tshi khou vhone e ene a re ntha ha mahosi othe. Hu di vha na u fhambananyana kha kuhwalele kwa dzina sa izwi vhañwe vha tshi ri Dimbanyika, vhañwe vha ri Dimbanyika, ngeno vhañwe vha tshi ri Dyambanyika. Fhedzi vhothe vha vha vha tshi khou amba muthu muthihi. Mañwala o lavheleswaho o vha a tshi bva kha vhañwe vha vhakoloni, mamishinari, vhoradzipfunzo na vhañwe vho. Vhonzhi ha vhañwali vha khou sumbedza u da ha Vhatshena vho tshinyadza na u bvula maanda kha mahosi, sa izwi vho do da he vha dzhia mahosi sa vhashumeli vhavho; vha vho hangwa uri ndi vhone vhañe vha shango.

Ndima iyi yo dovha ya bvisela khagala zwauri u tangeredza ha mahosi Vhatshena zwo mbo diitisa uri muvhuso u shanduke hu vhuse milayo ya Britain. Mamishinari na one o disa vhukhireste he nahone ha tshinyadza; sa izwi vhalanda vho vha vha si tsha tenda zwa havho nge ha pfi ndi zwa vuhedeni. Muvhuso wa tshitalula wone wo ita zwi a hula kha mahosi ayo ngauri u ya nga mvelo, vuhosi vhu tou bebelwa, fhedzi avha vho vha vha tshi vho dzhenisa na vhatu vha songo teaho u vha mahosi, vhane ndi vhatu zwavho lwe khavho vuhosini no vha ni tshi vho tou tholwa.

Ndima iyi a yo ngo sia na nzulele ya muḍi wa musanda, sa izwi muḍi uyu u tshi vhone wo shanduka siani la kufhatele; ha dovha ha vha na tshanduko na kha vhupo, sa izwi wo pfuluwa kha vhupo ha thavhani vha vho fhatela fhethu ho itaho mudavhi. Miñwe ya mipfuluwo, nga maanda he vha tou pfuluswa nga Vhatshena, zwo itisa uri mahosi mañwe a shandukiswe na vhuimo haho sa izwi vha tshi khou vheiwa mashangoni a vhañwe, zwo vha zwi sa do tenda uri hu vhe na khosi mbili shangoni lithihi o daho o vha a tshi vho fhiwa vhuimo ha mukoma naho o vha e Vhamusanda. Vhungoho ha ino ngudo ho vha fhungo leneli la uri vuhosi ho shanduka na maitele a zwithu ha tsha tou vha nga ndila yone yone ya Tshivenda, nga maanda u tshi lavhelesa zwo hwalwaho nga vhañwe vhañwali.

NDIMA YA 3
NGONA YA THODISISO (RESEARCH METHODOLOGY)

3.1 MARANGAPHANDA

Ndima yo fhiraho yo vha i ya tsenguluso ya mañwalwa ine yo vha yo sedza kha tsenguluso ya mahumbulwa a vhaṭodisisi. Izwi zwi vha zwo ḡisendeka kha mbudziso ya ngudo ine muṭodisisi a vha a tshi khou ṭodisisa nga hayo ine ya vha U bvulwa maanda ha vhuimo ha vuhosi na nzulele ya muḡi wa musanda.

Vhunzhi ha vhoradzipfunzo vho itaho ṭhodisiso nga ha u bvulwa ha maanda a mahosi vha amba zwi si zwa vhuḡi, ha dovhavho ha vha na vhane vha amba zwivhuya, naho vhe si gathi. Mafhungo haya a u bvulwa maanda a mahosi a tou vha mafhungo ane a dina kha muñwe na muñwe wa mahosi, na musi a gungula ngazwo. U swika ha vhakoloni kha ḡa Afrika a zwo ngo vha mafhungo a takadzaho kha Maafrika.

Zwo ralovho na kha vhathu vha lushaka lwa Vhavenda; ngauri na vhone vho swika hune vha huvhala siani ḡa u bvulwa maanda na u tsitswa ha vhuimo vuhosini nga nṭhani ha milayo yo ḡaho na vhakoloni. N̄emudzivhaḡi (1988: xviii) a tshi khwaṭhisedza mafhungo ayo a u bvulwa maanda ene uri:

This traditional royal arrangement was interfered with when the colonial and South African authorities lowered the status of the first two, raised some from the fourth level and dumped them into the third level

N̄emudzivhaḡi afho nṭha u vha a tshi khou tou khwaṭhisedza zwo bvelelaho zwine na ḡamusi zwa kha ḡi vha muhwalo vhukati ha mahosi a Vhavenda, naho muvhuso wa demokrasi u tshi khou lingedza u vhuedzedza murahu zwo thithiswaho nga vhakoloni na nga Muvhuso wa Tshiṭalula.

Ndima hei ndivho yayo khulwane ndi mafhungo e a kuvhanganywa nga kukuvhanganyele kwa datha. Hone ri sa athu dzhena ngomu tshivhindini tsha aya mafhungo mbudziso i nga vha ya uri hone musi hu tshi ambiwa nga ha ṭhodisiso hu vha hu tshi khou ambiwa nga ha mini.

Hu na vhoradzipfunzo vhanzhi vho ambaho nga ha uri tḥoḍisiso ndi mini vhane vha nga sa Wielman na vhaṅwe (2005:2) vhane musi a tshi amba nga ha tḥoḍisiso vha ri:

Research is a process that involves obtaining scientific knowledge by means of various objective methods and procedures. These methods include procedures for drawing a sample (for example stratified, random, sampling), meaning variables collecting information (for example) telephone interviewing and analyzing this information.

De Vos na vhaṅwe (2002:45) vha amba zwine Webster (1961:1930) a amba nga ha tḥoḍisiso. Vhone vha tshi amba vha ri:

... research as studious inquiry or examination, especially critical and exhaustive investigation or experimentation having for its aim the discovery of new facts and their correct interpretation, the revision of accepted conclusions, theories or laws in the light of newly discovered facts or the practical applications of such new or revised conclusions, theories or law.

U khwaṭḥisedza zwine Webster a amba ndi mafhungo a vhukuma uri tḥoḍisiso ndi u tḥoḍisisa nga ha zwine zwi nga ḍi vha zwo no tḥoḍisiswa, hone zwa si vhe na phindulo ine iwe wa nga i wana. Zwavhuḍivhuḍi tḥoḍisiso a i gumi. Tshililelwa hu vha hu u wana phindulo ya izwo zwine wa vha u tshi khou tḥoḍisisa nga hazwo. Tucker (1981:4) na ene a tshi engedza zwe Webster a amba nga ha tḥoḍisiso:

...research, usually is defined as a systematic inquiry into a subject in order to discover or revise facts or theories. As a verb, it means to study, to inquire, to examine, to scrutinize.

Mafhungo a Tucker a vha a tshi khou tou khwaṭḥisedza uri nangoho u kuvhanganya datha ndi u ita mini. Zwavhuḍivhuḍi u kuvhanganya datha ndi musi hu tshi khou kuvhanganyiwa mafhungo ane a tshimbilelana na mbudziso ya ngudo hu tshi khou tevhedzwa ngona dza u kuvhanganya.

Vhoṭhe havha vhoramaṅwalo vha tendelana kha ḽithihi ḽa uri nangoho tḥoḍisiso ndi maitele a u kuvhanganya mafhungo nga ṅḽila ine muṭḥoḍisisi a vha a tshi khou tevhedza ngona dza u ita tḥoḍisiso. Zwavhuḍivhuḍi ri nga tou ri tḥoḍisiso ndi ṅḽila ine muṭḥoḍisisi a i shumisa u wana phindulo ya thaidzo ine a khou tḥoḍisisa nga hayo.

Ndi ngazwo zwi zwa ndeme u shumisa ndila dza u tḱodisisa musi u tshi khou ita tḱodisiso uri mafhungo au a sale o hwala maḱi, nahone a tshi nga tḱanganedziwa nga vhaḱwe vhoramaḱwalo.

3.2 NDILANA / NGONA DZA TḱODISISO

Musi hu tshi itwa tḱodisiso kanzhi hu tevhedzwa ngona dza tḱodisiso dzine dza vha khwalithethivi na khwanthithethivi. Khwanthithethivi ndi ngona ine na i shumisa musi ni tshi khou ita tḱodisiso ine ha shumisiwa mbalo sa tshikalo kana maitele a zwitatasitiki. U khwaḱhisedza izwi ndi Nunan (1992:3) ane a ri:

Quantitative research is obtrusive and controlled, objective, generalisable, outcome oriented, and assumes the existence of 'facts' which are somehow external to and independent of the observer or researcher.

Ane a ima na Nunan ndi Sparks (1999:53) ane ene musi a tshi amba nga tḱodisiso ya khwanthithethivi a i tḱalutshedza sa:

an enquiry into a social or human problem, based on testing a theory composed of variables, measured with numbers, and analysed with statistical procedures,

A tikedzaho maambiwa a vhoramaḱwalo avho ndi Babbie na Mouton (1998:646) vhane vha ri:

Quantitative analysis is the numerical representation and manipulation of observations for the purpose of describing and explaining the phenomenon that those observations reflect.

Hone-ha kha ino ngudo kana tḱodisiso ro shumisa khwalithethivi, naho ro shumisa khwanthithethivi zwitukutuku. Hone mbudziso ndi ya uri tḱodisiso ya khwalithethivi ndi mini. Hu na vhoradzipfunzo vho fhambanaho vhane vha amba nga ha tḱodisiso iyi vha i tḱalutshedza nga ndila dzo fhambanaho, naho vha tshi vha vha tshi khou amba tshithu tshithi. Vhenevho ndi vhane vha nga sa Nunan (1992:231) ane a ri:

Qualitative data is data which is recorded in non-numerical form, such as transcripts of classroom interactions.

Collins na vhaḱwe (2000:134) vhone vha tshi amba nga ha tḱodisiso ya khwalithethivi vha ri:

Qualitative research focuses on meaning, experience and understanding; qualitative research designs therefore, give the researcher an opportunity to interact with the individuals or groups whose experiences the researcher wants to understand.

Mafhungo a Collins na vhaṅwe a vha a tshi khou ombedzela uri ṱhōḍisiso ya khwalithethivi i kwama mafhungo a vhathu, zwine vha tenda khazwo, vhuḍipfi khathihi na zwiṅwe zwinzhi zwo vhalaho. Banister, Burman, Parker, Taylor & Tindal (1994:13) vhone musi vha tshi amba nga ha ṱhōḍisiso ya khwalithethivi vha amba u ri:

Qualitative research is an attempt to capture the sense that lies within, and that structures what we say about what we do, an exploration, elaboration and systematization of the significance of an identified phenomenon as well as an illuminative representation of the meaning of a delimited issue or problem. This type of approach facilitates the process of interaction between the researcher and the target group.

Vhoṱhe vhoradzipfunzo avha vho bulwaho afho nṱha vha vha vha tshi khou amba nga mafhungo mathihi nga ha ṱhōḍisiso ya khwalithethivi uri ndi ṱhōḍisiso ine ya kwama mafhungo a vhathu, vhushaka, zwine vha tenda khazwo khathihi na zwithu zwinzhi zwo vhalaho.

Mouton na Marais (1989:155) vhone vha ri:

Qualitative approaches are those approaches in which the procedures are not as strictly formalized, while the scope is likely to be undefined, and a more philosophical mode of operation is adopted.

Zwine vhoradzipfunzo avha vha khou amba vha vha vha tshi khou tou ombedzela uri maitele a khwalithethivi a si ane a tou vhoḥfa muthu vhunga a sa tou vha a fomala kana o dzudzanyeaho ngauralo u fana na a khwanthithethivi.

Kha heino ngudo khwanthithethivi yo shumiswa fhedzi musi ri tshi ṅea mbalo dza vhathu vhe vha ṅekedzwa mbudzisavhathu (khweshenee), vho vhuisahō khathihi na mbalo ya vhupo ho dalelwaho. Izwi zwi vha zwi tshi khou tou khwaṱhisedza tshoṱhe uri khwanthithethivi a i ngo tou shumiswa ngauralo kha ino ngudo. Thaidzo ya khwanthithethivi ndi u shumisa maga ane a tea u dzula u lugiselwa, tsedzuluso dzo dzulaho na dzone dzo lugiselwa, ngeno khwalithethivi i sa ṱoḍi izwo. Hone

khwalithethivi ndi yone ye ya tshimbilwa ngayo kha ino ngudo. Thodisiso inwe na inwe i tea u vha na mutheo kana pulane ine ya tshimbizwa ngayo.

3.3 MUTHEO WA THODISISO (RESEARCH DESIGN)

Hu na vhoradzipfunzo vhanzhi vho ambaho nga ha mutheo wa thodisiso. Vhenevho ndi vhane vha nga sa Selltitz na vhañwe (1965:50) vhe vha ri:

A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure.

Zwine vhoradzipfunzo afho ntha vha khou amba zwone vha vha vha tshi khou khwañhisedza uri mutheo wa thodisiso ndi u vhekanya khathihi na u pulana thodisiso ya ngudo nga ndila ine i fanela u sumbedza uri nangoho yo thoma ya dzudzanywa.

Ri dovha hafhu ra vha na radzipfunzo ane a nga sa Hofstee (2006:113) ene a tshi amba nga ha mutheo wa thodisiso u ri:

The research design section is where you name and discuss the overall approach you will use to test your thesis statement.

Hofstee u vha a tshi khou tou khwañhisedza uri mutheo wa thodisiso ndi tshipiqa tsha mini nahone tsha u ita mini. Hofstee u tikedzwa nga Babbie na Mouton (2001:74) hune vha ri vha tshi amba nga mutheo wa thodisiso vha ri:

A research design is a plan or blueprint of how you intend conducting the research.

Vhañwali havha vha khou tou ombedzela mafhungo a uri nangoho mutheo wa thodisiso ndi pulane i sumbedzaho uri thodisiso i do tshimbila nga ndila ifhio. Hezwi zwi vha zwi khou amba uri musi thodisiso i sa athu itwa, hu tea u vha ho thoma ha vha na pulane; naho vhukati ha vhoramañwalo hu tshi di vha na vhane vha si tendelane na ukwu kuhumbulele. Vhone ndi vhane vha tenda kha la uri mutodisisi a nga shumisa maga a u kuvhanganya datha nga tshifhinga tsha u guda a songo thoma a pulana. U khwañhisa izwi vhañwe ndi Wielman na vhañwe (2005:192) vhane vha ri:

Whereas the positivists require a research design to be decided on before data are collected, the anti-positivists usually favour emergent designs. This means that researchers may adapt their data-collecting procedures during the study to benefit from data of which they have only become aware during the research process itself.

Hone naho zwo ralo, hu na vha sa tendelani na u itiwa ha pulane phanda ha u kuvhanganya datha, kha ino ngudo pulane i do itiwa phanda ha u kuvhanganya datha.

Muñwe ane a amba nga ha mutheo wa tšhodisiso ndi Krippendorff (2004: 340) ane a ri:

A research design consists of the detailed specifications that guide the handling of data and make the research reproducible and critically examinable at a later point in time.

Selltiz, Jahoda, na vhañwe (1965:50) vhone vha tshi tšlutshedza mutheo wa tšhodisiso vha ri:

A research design is the arrangement of conditions for collecting and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure.

U pfa zwo ambiwaho afho ntha nga vhoramañwalo vho fhambanaho zwi tou vha khagala uri mutheo wa tšhodisiso mushumo wawo ndi u ita uri ndivho ya tšhodisiso i swikelwe ho sedzwa zwothe zwine zwa nga kundisa uri i bvelele.

Kha ino ngudo mušhodisisi o tshimbila na mashango o fhambanaho kha la Venda. O lingedza u kwama khuda dzothe nna u itela uri a vhe na tshifanyiso tshavhudi tsha thaidzo ya tšhodisiso kana ya ngudo. Zwe mušhodisisi a ita ho vha u rekhoda datha musi a tshi khou vhudzisa vho dzhenelaho sa vhavhudziswa. Huñwe mušhodisisi o ri o dalela fhethu hune ha nga misanda, a thetshesela khathihi na u vhona zwine zwithu zwa tshimbizwa ngaho. Vho dzhenelaho sa vhavhudziswa kana vhañhinduli kha ino ngudo vho nangiwa u bva kha zwiimiswa zwo fhambanaho zwi kwamaho mafhungo a mbudziso ya ino ngudo.

3.4 ZWIPIḐA ZWA MUTHEO WA ṬHOḐISISO (ELEMENTS OF A RESEARCH DESIGN)

Kha ino ngudo hu na zwipiḐa zwa mutheo zwa ṭhoḐisiso zwo shumiswaho zwine zwa nga sa zwiṭoḐisiswa / ‘population’; nḑila dza vhunanguludzi / ‘sampling techniques’ / nḑila dza u kuvhanganya mafhungo / ‘data collection methods’ na nḑila dza tsenguluso / ‘data analysis methods’.

3.4.1 ZwiṭoḐisiswa / ‘Population’

Mbudziso i nga vha ya uri na hone zwiṭoḐisiswa ndi mini? Fraenkel and Wallen (2006:G-6) vhone vha ri:

Population is the group to which the researcher would like the result of a study to be generalizable; it includes all individuals with certain specified characteristics.

Kha vhoramaṅwalo vho ambaho nga ha zwiṭoḐisiswa a si avha vha re afha nṱha fhedzi vho ambaho nga ha uri zwiṭoḐisiswa ndi mini. Hu na vhane vha nga sa vhoradzipfunzo Sanders na Pinhey (1983:97) vhane musi vha tshi amba nga zwiṭoḐisiswa vha ri:

The sum total of sampling elements is called population or universe.

Hezwi zwine zwa khou ambiwa nga Sanders na Pinhey zwi vha zwi tshi khou amba nga ha ṱhanganyelo yoṱhe ya nomboro ya zwiko zwoṱhe zwe sambula ya wanala hone. Nomboro hei i vha i sa sedzi uri zwiko izwo zwi wanala ngafhi. Hu nga vha fhethu huthihi kana hu si fhethu huthihi. Kha heino ngudo ndi ngazwo zwiṭoḐisiswa zwashu zwi tshi vha vhuimo ha mahosi, miṱa yavho khathihi na vhadzulapo vha henefho vhuponi honoho. Vhaṅwe vhane vha tikedza maambiwa nga Sanders na Pinhey ndi Collins na vhaṅwe (2000:147) vhane vha tshi amba nga ha zwiṭoḐisiswa vha ri:

A population can be defined as the entire group of persons or set of objects and events the researcher wants to study. A population is sometimes referred to as “target population” or “universe”.

Vhothe Sanders na Pinhey khathihi na Collins na vhañwe vha ima kha lithihi musi vha tshi amba nga ha zwiṱodisiswa. Kha heino ngudo zwiṱodisiswa hafha ndi maambiwa a vhuimo / 'kingship titles' na nzulele ya musanda. Hezwi zwi wanala kha mahosi na vha miṱa ya hone khathihi na vhadzulapo vha kha honoho vhupo.

3.4.2 Nḁila dza u Ita Sambula / Vhunanguludzi (Sampling Strategies)

Hedzi ndi nḁila dzine dza shumiswa dza u ita sambula kana hone vhunanguludzi. Vhoramañwalo vho ñwalaho nga hadzo vha dzi vhidza nga madzina o fhambanaho, ngeno vha tshi khou amba tshithu tshithihi. Collins na vhañwe (2000:153) vha ri:

Sampling theory distinguishes between two basic sampling approaches: probability and nonprobability sampling. Sampling approaches are also referred to as sampling procedures, sampling methods or sampling plans.

Hone sa zwe zwa bulwa afho nṱha uri idzi ndi nḁila dza u ita sambula, nḁila dzenedzi ndi dzine dza shumiswa u nanga hu tshi nanguludzwa zwipiḁa zwine zwa shumiswa musi hu tshi itwa tsenguluso khathihi na ṱhalutshedzo ya zwine muṱodisisi a vha o wana zwone kha ngudo yawe ya vhuṱodisisi ndivhanyoni na mbudziso ya ngudo. Kha dzenedzi nḁila, vhunga Collins na vhañwe vho no ḁi bula uri hu na matavhi mavhili mahulwane ane a vha 'probability' na 'nonprobability', kha ino ngudo vhuṅaguludzi ha u fhedzisela ndi hone ho shumiswaho.

3.4.2.1 "Probability Sampling"

Vhunanguludzi ha 'probability' vhañwali vha hu vhidza uri ndi 'random sampling'. Heino ndi nḁila ya u ita sambula ine ya ṅekedza tshikhala kana zwikhala zwi linganaho tshiteñwa / zwiteñwa uri zwi nangiwe kana u nanguludzelwa u vha kha sambula.

Mafhungo aya a tikedzwa nga De Vos (1998:193) musi a tshi ri:

In other words, random selection takes place when each element in the population has an equal, independent chance of being selected for the sample. The selection of elements from the population is based on some form of random procedure. The most commonly used probability sampling methods are:

simple random sampling, systematic sampling, stratified random sampling and cluster sampling.

Ngoni idzo dzo bulwaho afho ntha nga De Vos ndi dzine na dzone vhoramañwalo vha dzi talutshedza nga ndila na maipfi o fhambanaho, ngeno vha tshi khou amba tshithu tshithi. Afha fhasi ndila dzenedzo dzo talutshedzwa nga u tou pfufhifhadza sa zwi tevhelaho:

- **“Systematic Sampling”**

Hafha ndi hune mutodisizi a tou dzhia tsheo uri kha nomboro inwe na inwe ya vhumanu kana ndu inwe na inwe ya vhurathi i do nangiwa. Babbie na Mouton (1998: 190) vhone vha ri:

Systematic sampling is considered as having higher value than simple random sampling, at least as far as convenience is concerned.

- **“Simple Random Sampling”**

Musi hu tshi khou itiwa ‘simple random sampling’ ndi musi mutodisizi a tshi toda u divha uri zwithu zwikene zwi itea lungana fhethu hukene nga tshifhinga tshikene. Hone u itela uri mutodisizi a wane phindulo u fanela u ita thodisiso a tshi khou tevhedza magaa tevhelaho:

- (a) mutodisizi u fanela u thoma nga u talutshedza uri zwitodisiswa ndi mini.
- (b) mutodisizi u tea u ita mutevhe wa zwothe zwine zwa ita zwitodisiswa .
- (c) mutodisizi u tea u sumbedza tshikalo tsha sambula yawe.
- (d) mutodisizi u fanela u nombora kana u nea madzina izwo zwithu.
- (e) mutodisizi a konaha u dzhia tsheo ya uri u khou ya u shumisa ngona ifhio ya u nanguludza.

U khwañisedza mafhungo ayo o ambiwaho afho ntha Brink na De Vos

(1998:195), vhone vha ri:

Simple random sampling is the most basic of the probability sampling methods. Once the population has been defined, the sampling frame is drawn up. Each element of the sampling

frame then has an equal chance of being included in the sample.

Vha imaho na zwine Brink na De Vos vha amba nga ha 'simple random sampling' ndi Wielman na vhañwe (2005:59) vhane vha tshi amba vha ri:

In the simplest case of random sampling, each member of the population has the same chance of being included in the sample and each of a particular size has the same probability of being chosen.

Hu dovha hafhu ha vha na vhañwali vhane vha ombedzela uri musi muṭodisisi a tshi tea u ita 'simple random sample' ndi zwa ndeme uri a vhe a na fureme ya sambula yo fhelelaho nahone i sa timatimisi. Nahone u nombora sambula iyi ndi zwa ndeme ngauri zwi thusa uri i kone u vhonala zwavhuḽi. A khwaṭhisedzaho muhumbulo uyu ndi Maree (2007:172-173) ane a ri:

To draw a simple random sample it is necessary to have a complete and up-to-date sample frame available. On this list, each population element has to be numbered sequentially such that each element can uniquely be identified.

Vhoramañwalo vho ambaho nga ha simple random sampling ndi vhanzhi vhukuma, hone vhoṭhe vha vha vho ima kha muhumbulo wonoyu muthihi wo bulwaho nga Maree afho nṭha.

- **“Stratified sampling”**

Maree (ibid:175) a tshi amba nga ngona iyi u ri:

In this method of sampling, the population is divided into a number of homogeneous, non-overlapping groups, called strata. Stratified sampling is used to address the problem of non-homogenous populations in the sense that it attempts to represent the population much better than can be done with simple random sampling.

Muhumbulo wa Maree u dovha vho wa tikedzwa nga vhañwali vho fhambanaho vhane vha nga sa Glicken (2003:180) na Mitchell na Jolly (2001:497) vhane vhone vha tshi amba nga 'stratified sampling' vha amba u ri:

This type of sampling is suitable for heterogeneous populations because the inclusion of small subgroups, percentage-wise can

be ensured. Stratified, consists of the universe being divided into a number of strata which are mutually exclusive, and the members of which are homogeneous with regard to some characteristics such as gender, home language, income levels, level of education or age.

Hone-ha munanguludzo wa sambula kha zwi 'strata' zwo fhambanaho u sokou bvelela u songo tou pulanelwa (randomly). Grinell na Unrau (2005:160) vha khwaṭhisa izwi nga u ri:

Stratified random sampling uses known information about the population prior to sampling in order to make the sampling process more efficient.

Wielman na vhaṅwe (2005:62) vha dovha hafhu vha inga nga zwivhuya zwa 'stratified random sampling' vha ri:

Stratified random sampling has two important advantages: In a random sample from a normal population that is stratified in terms of gender, the probability of a sample consisting of members of one gender only is zero. On the other hand, while there is a very small probability that a simple random sample from a small population of 50 cancer patients, for example 25 men and 25 women, will be composed of men only, such a possibility does exist.

In order to ensure that important strata are represented in the sample, stratified random sampling requires a smaller sample (involving less time and money) than simple random sampling. The probability that a simple random sample will include. For example, men and women in the appropriate proportions, increases as the size of the sample increases. Stratified random sampling requires smaller samples than simple random sampling in order to obtain valid results.

- **“Cluster sampling”**

Monette na vhaṅwe (2005:137-141) vha tshi amba nga cluster sampling vha ri:

Cluster sampling is also called area or multi-stage sampling.

De Vos na vhaṅwe (2011:230) vha tshi amba nga ha 'cluster sampling' vhone vha ri:

Cluster sampling draws cases only from those clusters selected for the sample. Sampling in this case consists of the creation of a number of externally homogeneous but internally

heterogeneous clusters in the relevant population, and subsequent random selection of one or another of these clusters in the sample.

Hone nyombedzelo khulwane ndi ya uri hu tea u vha na ndinganyiso vhukati ha muelo / tshikalo tsha sambula kha vhuimo ho fhambanaho u itela uri muelo / tshikalo tsha sambula mathomoni tshi songo swika hune tsha vha nthesa kana mafhedziselon tsha fhedza tsho no vha tshitukusa, kana vice versa.

- **“Panel sampling”**

U ya nga De Vos na vhañwe (ibid:231) vha tshi amba nga ‘panel sampling’ vha ri:

A panel sample means that a fixed panel of persons is selected from population of persons involved in a particular issue. This panel has, naturally, to be proportionately representative of the relevant population.

Ngona iyi ya ‘probability sampling’ ndi ye mutodisisi a i shumisa u nanguludza vha fhinduli musi e vhukati na thodisiso yawe. Vhukati ha vhaswa vhe mutodisisi a vha shumisa u wana phindulo dza mbudziso dzawe, o lingedza nga ndila dzothe u sa dzhia sia musi a tshi nanga vhane vha tea u fhindula. Zwothe hezwi o zwi ita o disendeka nga milayo ine ya tea u tevhedzwa ya ‘probability sampling’.

3.4.2.2 “Non-Probability Sampling”

U nanguludza sambula ha ‘non-probability’ a hu itiwi u fana na hune ha sokou itiwa nge wa wana tshikhala. Dzi nanguludzwa hu tshi khou tevhedzwa miñwe milayo ine ya nga sa musi nyimele i tshi khou tenda kana zwi tshi khou konadzea, nahone zwi tshi swikelea. Izwi zwi khwañhisedzwa nga Terre Blanche na Durrheim (1999:279) vhane vha tshi amba vha ri:

Non-probability samples are not selected according to the principle of statistical randomness. They are selected according to some other principle such as convenience or accessibility.

Tshiñwe tshine tsha vha tshavhuḽi kana tshivhuya nga ha sambula dza ‘non-probability’ ndi zwauri a i ngo serekana kana u tanganana, nahone a i ḽuri. Mafhungo aya a khwañhisedzwa nga Wielman na vhañwe (2005:68) vhane vha ri:

The advantage of non-probability samples is that they are less complicated and more economical (in terms of time and financial expenses) than probability samples.

- **“Accidental Sampling”**

Sanders and Pinhey (1983:119) vha tshi amba nga ‘accidental sampling’ vha ri:

In this type of nonprobability sample the researcher simply selects the nearest persons as his or her respondents. Accidental sampling technique is also called convenience sampling ...

Sanders na Pinhey afha n̄tha vha vha vha tshi khou tou ombedzela uri hei ndi n̄dila ine mus i tshi shumiswa i vha i songo tou pulanelwa. I sokou itea. Tsumbo yavhuḍi ndi iḷa ine mus i muḥoḍisisi o ya fhethu o langana na muḥwe a wana a na khonani yawe, a vho fhedza o dzhia tshikhala tsha u vhudzisa uyo muḥwe mbudziso dzi kwamaho mbudziso dza ngudo ya ḥoḍisiso yawe.

Kha ino ngudo muḥoḍisisi o ri a tshi swika kha muḥwe wa misanda a wana Vhamusanda vha henefho vha na khonani yavho ane a vha muḥwe wa magota ane a wela kha iḷiḥwe shango. Vhunga avha mudalelwa vho vha vhe muthu wa miḡai, vho fhedza vha tshi n̄divhadza kha khonani yavho. N̄ne vho nda mbo dzhia tshenetsho tshikhala nda vho humbela uri na vhone arali vho vhofohololwa ndi vha vhudzise vho mbudziso dzi tshimbilelanaho na ngudo yanga. Nangoho zwo ḍo ralo murumba wa ralo u ḥambela zwanda. Madalo ayo a muḥoḍisisi o vho ḍo fhedza e madalo mavhuya vhukuma nahone o vhuedzaho muḥoḍisisi zwihulu. Zwo ralo hokwu kunanguludzele ku a shuma.

- **“Purposive Sampling”**

‘Purposive sampling’ i vha yo ḍisendeka kha zwine muḥoḍisisi a dzhia tsheo khazwo. N̄dila hei zwavhuḍivhuḍi i thoma nga ndivho ine ya vha i hone muhumbuloni wa muḥoḍisisi, ha kona ha u nanguludzwa sambula ine ya katela vhane vha kwamea, ha siiwa vhane vha vha vha si tshipiḍa tsha ndivho ine muḥoḍisisi a vha e nayo muhumbuloni. Hu na vhoramaḥwalo vhane vha ḥalutshedza ‘purposive sampling’, vhenevho ndi vhane vha nga sa De Vos na vhaḥwe (2011:232) vha ri:

This technique is also called judgemental sampling. This type of sample is based entirely on the judgement of the researcher, in that a sample is composed of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study best.

Muñwe wa vhoramañwalo ane a ima na muhumbulo wa De Vos na vhañwe ndi Gilbert (1993:74) ane ene a sumbedza u ri:

Purposive sampling is commonly used in qualitative research and is entirely governed by the need to develop additional theories in social sciences.

Vhunzhi ha vhoramañwalo vha ombedzela fhungo la uri 'purposive sampling' ndi lwone lushaka lwa ndeme vhukuma lwa 'non-probability'. Mafhungo aya a khwaṭhisedzwa nga Wielman na vhañwe (2005:69) vhane vha ri:

....is the most important type of non-probability sampling. Researchers rely on their experience, ingenuity and / or previous research findings.

Maambiwa ayo a re afho nṭha i vha i tshi tou vha nyombedzelo ya zwine 'purposive sampling' ya vha zwone. Ndi ngazwo na kha ino ngudo ya ṭhoḍisiso ho shumiseswa yeneyi ṇdila ya u nanguludza sambula.

Kha heino ngudo 'purposive sampling' yo shumiswa hunzhi he muṭoḍisisi a vha a tshi kondelwa u wana vhathu kana vhafhinduli vha mbudziso dzo ḡisendekaho kha mbudziso ya ṭhoḍisiso yawe.

- **“Quota Sampling”**

Babbie and Mouton (2011:167) vha tshi amba nga 'quota sampling' vha ri:

A quota sampling is the method that helped George Gallup avoid disaster in 1936-and set up the disaster of 1948. Like probability sampling, quota sampling addresses the issue of representativeness,

U ya nga Wikipedia yone i ri:

Quota sampling is the method for selecting survey participants. is useful when time is limited, a sampling frame is not available, the research budget is very tight or when detailed accuracy is

important. Quota sampling is the non probability version of stratified sampling. In stratified sampling, subsets of the population are created so that each subset has a common characteristic, such as gender. (http://en.wikipedia.org/wiki/Quota_sampling 2014 / 04 / 01)

- **“Dimensional Sampling”**

Bailey (1994:95) a tshi amba nga ‘dimensional sampling’ u ri :

multidimensional form of quota sampling. The idea is to specify all variables in the population that are of interest to the investigation, and then see to it that each dimension is represented by at least one case.

- **“Snowball sampling”**

Ndila hei ya u ita sambula yo shumiswa fhethu he zwa vha zwi tshi khou konḁa u wana miraḁo ya zwiṭoḁisiswa. Ndila hei yo shumiswa nga muṭoḁisisi u kuvhanganya datha kha vhathusedzi vha si vhangana vhe vha vha tshi khou thusa muṭoḁisisi, vhenevho ndi vhe vha thusa u konou wana vhaṅwe vhathu vhe vha vha tshi vha ḁivha. Ndila hei ya u ita sambula ya ‘snowball’ ndi ine nga khayoy muthu ane wa mu wana, a konou u laedza kha muṅwe muthu. Na onoyovho we wa laedzwa khae a u laedza hafhu kha muṅwe. Ndaedzo iyi i vha i tshi khou tou lunzhedzana sa vhulungu.

Kha ino ngudo muṭoḁisisi u na vhathu vhe a vha shumisa u mu wanela / kuvhanganyela datha vha maimo o fhambanaho. Vhenevha ndi vhane khavho ha vha na vhaswa, vhaaluwa, khadzi, mahosi na magota. Vhenevha ndi vhane muṭoḁisisi a thoma nga u vha ṭalutshedza uri ene ndi ngani a tshi khou ita ṭhoḁisiso yo imaho nga yeneyo ndila. O vha vhudzavho na zwine vha si fanele u zwi ita musi vha tshi khou ralo u mu nanguludzela datha.

Zwe zwa vha zwavhuḁi ndi zwauri vhalaedzwa avha nga muṭoḁisisi vho fhedza na vhone vha tshi laedzwa kha vhaṅwe vhane vha nga vha thusa. Vha tshi swika henevho vho no wana mafhungo a ṭhoḁisiso, vha ḁi dovha vha laedzwa huṅwe. Mushumo uyu wo fhedza u tshi vho tou nga ndi zwiḁa ṇemeṇeme dzo lumana mitshila zwine vhe ndi zwiendangankhunye. Vho vha tshi ri u wana mafhungo afha vha laedzwa phanḁa kha vhaṅwe vhane na vhone vha ita vho ngauralo.

Hone u itela uri tḥoḍisiso i ḍi ya phanḍa nahone nga u tḥavhanya musi ho sedzwa tshifhinga muḥoḍisisi o fhedza o konou wana vhaḥwe vhathu vhe vha konou topola vhaḥwe vhe vha ḍo thusa nga u fhindula mbudziso dzo ḍisendekaho nga mbudziso ya tḥoḍisiso ya ngudo yawe. Sa tsumbo, muḥoḍisisi zwo mu kondela vhukuma u konou swikelela muthu a ngaho Vhothovhele XX. Uri a kone u vha swikela o ḍo thuswa nga Khosi ZZ, vhe vha konou wana zwinzhi kha vhone.

Vhothovhele XX. Hezwi zwi tou khwaḥisedza zwine vhoramaḥwalo vha amba nga ha ‘purposive sampling’ uri vhenevho vho topolwaho vha a konou dovhavho vha topola vhaḥwe vhane vha nga ḥekedza mafhungo kha sia ḥine muḥoḍisisi a kundelwa u swika.

- **“Spatial sampling”**

Vhaḥwali vhane vha nga sa De Vos vha amba uri ‘spatial sampling’ kanzhi i shuma kha zwa mitambo na musi hu na zwiwo zwa khombo. Vha amba uri vhaḥoḍisisi vha fanela u thoma u dzhia tsheo ya uri zwiḥoḍisiswa zwi fanela u shumaniwa nazwo nga ḥḍila ifhio. Honeha ngona iyi kha ino ngudo a yo ngo shumiswa.

3.5 FHETHUVHUPO HA TḤOḍISISO (RESEARCH SETTING)

Fhethuvhupo ha tḥoḍisiso ndi fhethu hune tḥoḍisiso ya ḍo itiwa hone. A khwaḥisaho mafhungo aya ndi Maree (2007:34) ane a ri:

Indicate clearly who you will be collaborating with, where, when, and how. Once you have selected the research sites, it is crucial to obtain permission to access the sites and conduct research among the respondents or participants.

Maree u vha a tshi khou sumbedza uri fhethuvhupo ha tḥoḍisiso ndi hone hune muḥoḍisisi a ḍo wana hone vhathu vhane vha ḍo vha vhaḥhinduli vha mavhudziswa awe. Nahone ndi zwa ndeme uri muḥoḍisisi a thome a wane thendelo fhethu ho teaho ya uri a ite tḥoḍisiso. Hu ḍi dovhavho ha vha na vhoradzipfunzo vhane vha ḥalutshedza uri fhethuvhupo ha tḥoḍisiso ndi mini.

Kha ino ngudo ya tḥoḍisiso fhethu henevho ndi hune ha nga misanda, kha lushaka, zwikoloni zwa pfunzo dza fhasi na kha pfunzo dza ḥḥa, kha vhagudisi na vhagudi.

Henefha ndi hune ha vha vhuponi ha Venda, kha mivhundu na midana yo fhambanaho. Henefho ndi Ha Sinthumule, hune ha vha Madombidzha, Ha Phiṭhela, Ha Kutama na Ha Magau. Kha ḽa Ha Tshivhasa muṭoḽisisi o kanda kha ḽa Ngovhela, Gondeni, Khubvi, Mukumbani na Phiphiḽi. Kha ḽa Ha Mphephu muṭoḽisisi o kanda kha ḽa Ha Mandiwana, Biaba, Tshikuwi na Ha Mudimeli. Ha Mphaphuli na kha ḽa Vhurivhuri, Mbilwi na Tshaulu. Ha Rammbuḽa a kanda Guyuni, Dzimauli, Helula na Ha Makuya.

3.6 VHUHULU HA SAMBULA / MUELO WA SAMBULA (SAMPLE SIZE)

Musi u sa athu dzhia tsheo ya uri datha i fanela u vha nngafhani, u fanela u thoma nga u ṭalutshedza zwiṭoḽisiswa zwa ngudo yau. Hone mafhungo a u sumbedza uri datha ndi khulwane zwingafhani kana u swika ngafhi a a konḽa, sa izwi muelo wa datha u tshi konou sumbedzwa kana u vhonala kha zwithu zwo fhambanaho. Hafhu na tshikwama tshine wa vha natsho tshine wa khou shumisa u ita ṭhoḽisiso tshi a amba.

Kha ḽeneli fhungo ḽa muelo wa sambula Wielman na vhaṅwe (2005:71) vha sumbedza uri hu na maga maṅa ane a tea u ṅewa muhumbulo musi u tshi khou sumbedza muelo wa sambula. Maga aneo ndi a tevhelaho u ya nga Wielman na vhaṅwe:

Firstly, when we determine the size of the sample, we should bear in mind the size of the population.

Secondly, the desired sample size does not depend on the size of the population, only but also on the variance (heterogeneity) of the variable. As a general rule, the larger the variance of the variable, the larger the sample which is required.

Thirdly, if each stratum of highly heterogenous population is relatively homogenous, a relatively smaller stratified sample than that required for a random sample may be sufficient. If the strata differ in size and heterogeneity, we should adjust the size of the respective samples we take from them accordingly – the smaller the stratum and / or the more heterogeneous it is, the larger the sample that we should draw from it.

Fourthly, in determing sample size, we should also bear in mind that the number of units of analysis from which we eventually obtain usable data may be much smaller than the number that

we drew originally. It may not be possible to trace some individuals, others may refuse to participate in the research, while still more may not provide all the necessary information or may not complete their questionnaires, so that their information will have to be discarded. Therefore, it is usually advisable to draw a larger sample than the one for which complete data is desired in the end.

Mafhungo ayo othe a re afho nthā zwavhudi vhuḍi nga u tou pfufhifhadza ri nga ri tsha ndeme ndi tsha uri tenda datha ine ya vha hone zwa vha zwi tshi leluwa u i langula. Zwi vha zwi tshi khou amba uri zwothe zwi vha zwi ngonani. Hafhu u vha na datha nnzhinnzhi a zwi ambi zwauri ndi ya vhukuma nahone ndi ya mathakheni. Kha heino ngudo muḥodisisi o shumisa inthaviyu / mavhudziswa e a vha o dzula o dzudzanywa u kuvhanganya mafhungo kha vhothe vha fhinduli vha kwameaho malugana na mbudziso ya ḥodisiso ya ngudo. Muḥodisisi o dovha hafhu a shumisa khweshenee dza nomboro-tiwa nkene u wana mafhungo ane a vha ndivhanyoni na mbudziso ya ḥodisiso ya ngudo. Hone tsha ndeme tshe muḥodisisi a ita ho vha u ita uri vha fhinduli vhothe vha kwameaho vha pfesese uri kha zwothe zwine vha ḍo nekedza, a hu nga ḍo vha na u dzhia sia khazwo.

3.7 NDILA DZA U KUVHANGANYA DATHA (DATA COLLECTION METHODS)

Nḍila dza u kuvhanganya datha ndi nḍila dzine dza shumiswa u kuvhanganya datha malugana na thaidzo ya ngudo kana ya ḥodisiso. Ndi kha tshenetshi tshipiḍa hune ra konou wana phindulo nga ha mbudziso ya ḥodisiso. Kha yeneyi ngudo muḥodisisi o shumisa vho vhathu vhe vha mu thusa u wana mafhungo ndivhanyoni na kuvhanganyo ya datha. Vhenevha vhathu ndi vhane vho thoma vha ḥalutshedzwa uri ndivho ya ḥodisiso iyi ndi ifhio. Izwi zwo vha zwi tshi khou itelwa uri na vhone vha ḍo konou ḥalutshedza vhavhudziswa kana vhane vha ḍo fhindula mbudziso uri vha pfesese ndivho ya ino ḥodisiso.

(web. cn. edu / kwheeler / researchassignment3. html / 2014 / 02 / 13)

Explain who you are, and why you want to talk to them, and what you wish to find out. The purpose of that interview should be made clear to the interviewees before you meet them.

Mafhungo a re afha n̄tha a vha a tshi khou tou khwaṭhisedza uri ndi zwifhio zwine musi muṭodisisi a sa athu u vhudzisa mbudziso a tea u ita uri vhavhudziswa vha swike hune vha pfesesa uri ndi ngani muṭodisisi kana vhathusi vhawe vha tshi khou humbela u vhudzisa mafhungo ndivhanyoni na thaidzo ya ngudo.

Nḡila dza hone dza u kuvhanganya datha ndi khweshenee na inthaviyu.

3.7.1 Khweshenee (Questionnaires)

U ya nga Hofstee (2006:132) ene a tshi ṭalutshedza khweshenee u ri:

Questionnaires are a form of structural interviewing, where all respondents are asked the same questions and are often offered the same options in answering them. Questionnaires may include open questions, which respondents answer in their own words, but it's usually better to avoid this as much as possible.

Ngeno Brown (2001:6)a tshi ṭalutshedza khweshenee a tshi ri:

Questionnaires are any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers

Izwo zwo bulwaho afho n̄tha zwi vha zwi tshi khou tou amba uri khweshenee ndi mbudziso dzine dza rumelwa kha vhavhudziswa uri vha fhindule nga nḡila ya u tou ṛwala.

Kha hei ngudo khweshenee dzo rumelwa kha misanda yo fhambanaho, makhotsimunene, vhomakhadzi, vhakoma, vanna vha khoru, vhoṭhe vha wanalaho musanda, vhaswa na vhahulwane, vhagudisi zwikoloni zwa pfunzo dza fhasi na zwa pfunzo dza n̄tha khathihi na kha vhagudiswa vhavho, khathihi na kha vhadzulapo zwitshavhani kana vhukati ha lushaka.

Muṭodisi o shumisa iyi nḡila sa izwi i iṛwe ya nḡila dzi sa ḡuriho dza u kuvhanganya mafhungo u bva kha zwigwada zwo fhambanaho nahone vhuṑoni ho fhambanaho. Hei ndi iṛwe ya nḡila dzine dza leluwa u dzi shumisa kha muṭodisisi khathihi na kha vhaḡinduli, sa izwi musi vha tshi fhindula mbudziso u vha a si na nyofho dza u ṛwala

zwiñwe na zwiñwe. Izwi zwi itiwa ngauri vha vha vha sa khou vhone nga muthu lune a konou bvisa kha bammbiri vhudzisa hawe hothe u ya nga mbudziso yeno.

Kha ino ngudo mutodzisi o rumela khweshenee dza 100 murahu a wana dza 56. Khweshenee dzenedzi ndi dze dza ri dzi tshi vhuva dza khethekanywa u ya nga zwipidha hu tshi khou sedzwa uri dzo vha dzo rumelwa kha zwigwada zwifhio. Mutodzisi o shumisa ndila iyi nga nthani ha uri zwi a leluwa u kuvhanganya mafhungo u bva kha vathu vho fhamabanaho. Hei ndila ya khweshenee ndi yavhudzi ngauri kanzhi vha vhudziswa vha fhindula mbudziso vha siho tsini na muvhudzisi. Hezwi zwi amba uri vha vha vho vhotholwa lune vha a konou hwa zwothe nga afho hune vha kona ngaho vha tshi khou fhindula mbudziso dzo vhudziswa. Izwi zwo itwa nga ndila i tevhelaho:

3.7.1.1 Khweshenee / Mbudzisavhathu dzi bvaho kha vhaswa vho fhamabanaho

Kha mbudziso idzi dza vhaswa ho do vha na mbudziso dza tshivhalo tsha fumbili thanu (25) dzine khadzo ho do vhudziswa mihwa na murele une muswa uyo a vha e khawo. na shango line vha bva khalo ho katelwa na kusi. Mbudziso nga u anagaredza dzo vha dzi tshi khou vhudzisa arali vha na ndivho ya mavhusele a zwa vuhosini khathihi na u toda u vhone arali vha tshi konou vhone phambano vhukati ha polotiki na mavhusele a Tshirema.

3.7.1.2 Mbudzisano ro livhana zwifhatuwo (Face to face interview)

Mbudzisavhathu musi vho livhana zwifhatuwo dzi kombetshedza uri musengulusi a tou dalela vathu vane a khou tea u vha vhudzisa. U tea u vha dalela huñwe na huñwe hune vha vha hone, hune vha do konou fhindula vhe hone kana u shumisa lusingo. Hone zwone zwi a vhidza lwa masheleni, u tevhela muvhudziswa. Wielman na vhañwe (2005:163) vha ri:

Personal visits and communication by telephone, cost and ease of application and personal interview may be time consuming.

Kha mbudzisavhathu musi vathu vho livhana zwifhatuwo, sa izwi hu yone ndila yo dowealeho musi muthu a tshi todzisa mafhungo, u ya nga ha Mouton na vhañwe

(1998:249), vhone vha tshi amba nga ha mbudzisavhathu musi vhathu vho livhana zwifhatuwo vha ri:

Face to face interviews are the most common method to collect survey data in national survey in South Africa.

Muhumbulo wa Mouton u khou khwaṭhisedza uri ṭhoḍuluso ine ya shumiseswa ndi ya mbudzisavhathu. Ndi zwa ndeme u shumisa mbudzisavhathu ngauri u a konou shumisa luambo lwa ḍamuni hu u itela uri muvhudziwa a pfesese, u a konou vhona uri muthu ndi wa lushakaḍe na u konou vhona uri ndi muthu muhulwane kana muṭuku naa. Mouton na vhaṅwe (1998:251) vhone vha ri:

The ability to speak the home language of the respondent is essential. It is desirable to match ethnic grouping, sex, age category...

Inthaviyu ya mbudzisavhathu kha ino ngudo yo vha mafhungo a u dalela vhathu khathihi na u vhudzisa vhaṅwe vhathu vhe vha vha tshi dalela ofisi ya muṭoḍisisi. Vhathu vhane vha nga vho Thovhele, mahosi, magota, nduna, vhomakhadzi, vhakoma na vhoṭhe vhane vha vha miraḍo ya miṭa ya musanda, vhone vho tou tevhelelwa hune vha dzula hone na hune vha shuma hone. Mbudzisavhathu hedzi musidzi tshi thoma, dzo thoma sa zwine Polit na Beck (2004: 347) vha tshi amba nga ha u amba huṭuku vha ri ndi:

Refer to as 'small talk' where the researcher starts with questions about people's well being, the weather and everyday life topics.

Kha inthaviyu idzi vhunzhi ha vhavhudziwa vho sumbedza u nyanyuwa nga nṭhani ha zwe muvhudzisi a vha a tshi khou vhudzisa. Kha vhane vha vha vhahulwane, wo vha u tshi wana muvhudzisi a tshi vho nga ndi ene muvhudziwa. Hone izwi zwo vha zwi tshi itesa kha vhaaluwa vha miṭa ya vuhosini, vha songo dzhenaho tshikolo. Vhunzhi havho vho vha vha tshi sumbedza u ṭhavhiwa nga nyimele ye vha rulwa maṅḍa ngayo nge avho vhane vha vha dzhia sa ṭhunḍu. Ngenovho kha avho vhane vha nga vha a vhoneanyana maṅwalo, ngeno na vhone vhe miraḍo ya miṭa ya vuhosini, u tshi wana vha tshi u tata fhindula maṅwe a mavhudziwa. Vhaṅwe ndi vhe vha vha tshi ri vha tshi fhindula, wa pfa phindulo dzavho dzi tshi mulenzhe ngeno kha zwa vuhosini vha dovha vhe vhone vhe shandu dzha vha ima na kuvhusele

kwa polotiki khathihi na kwa Vhatshena avho ha vhane mbudziso ya ngudo ya thoḁisiso ya vha yo ḁisendeka khavho nga nthani ha u bvulwa maanda a Vharema kha maimo avho a vuhosini.

3.7.2 Mbudzisavhathu nga Luṱingo

Inthaviyu ya mbudzisavhathu nga luṱingo ndi ine muṱoḁisisi a founela vhathu vho nanguludzwaho, mashaka, vhashumisani vhane vha khou tea u fhindula mbudziso dzine dza vha dzo ḁisendeka kha mbudziso ya ngudo ya thoḁisiso ya u bvulwa maanda ha Vharema, nga maanda Vhavenda, kha vhuimo havho vuhosini hu tshi katelwa na nzulele yavho. U shumisa luṱingo ndi inṱwe ya ndila dzavhuḁi vhukuma dzine dza thusedza muṱoḁisisi uri a kone u vhudzisa mbudziso dzine dza konda u vhudzisa muthu musi wo livhana nae tshifhaṱuwo. Naho hu tshi ḁivhavho na zwivhi zwa u shumisa iyi ndila zwine zwa nga, u sa vha hone ha tshifhinga tsha u humbula sa izwi muvhudzisi a tshi vha o lindela phindulo zwenezwo. Huṱwe vha vhudziswa vha a landula u fhindula mbudziso nga nthani ha uri vha vha vha sa fulufheli muvhudzisi ane a khou vhudzisa nga luṱingo; ngeno vhaṱwe vha tshi tou dzima ṱhingo dzavho arali muvhudzisi o vhudzisa mbudziso dzine dza kwama vhuḁipfi havho kana vha sa khou takalela u fhindula mbudziso idzo. Ndila iyi yone i takadza uri a i ḁuresi u tshi lavhelesa u tou dalela muthu muḁi muṱwe na muṱwe. De Vos na vhaṱwe (2011:187) musi a tshi amba nga mbudzisavhathu nga luṱingo vha ri:

With the telephonic questionnaire the respondents are phoned by interviewers, who ask the questions.....the telephone survey enables researchers to gather data quickly, allowing immediate investigation of an event, rather than weeks after the fact when memories are stale. Though expensive, the telephone survey still costs less than field interviews. Finally, this method is convenient as the researcher can gather data from widely dispersed population without leaving the office.

Fraenkel na vhaṱwe (2014:394-3950) vha tshi khwaṱhisedza zwa u sa ḁura ha mbudzisavhathu nga luṱingo vha ri:

In a telephone survey the researcher (or his or her assistants) ask questions of the respondents over the telephone. The advantages of telephone surveys are they are cheaper than personal interviews, can be conducted fairly quickly, and lend themselves easily to standardized questioning procedures.

Musi muṭodisيسي e kati na inthaviyu ya mbudzisavhathu nga luṭingo, vhunzhi ha vhavhudziswa o vha a tshi wana vhaṅwe vho vhofoholowa u fhindula mbudziso dziṅwe na dziṅwe hu si na u timatima kana u sumbedza u sa takalela u amba. Hone kha vhaswa huṅwe o vha a tshi wana vha tshi koloṅwa nga nṱhani ha uri vhunzhi havho vha dzula vho dzhaha lune vha pfa vha tshi khou fhedzelwa tshifhinga. Hone kha vhaaluwa o vha a tshi fhedza a tshi nga a sa onesa mbudziso dzi sa athu fhela ngauri vho vha tshi tata u fhindula dziṅwe dza mbudziso.

Fraenkel na vhaṅwe (2014:395) musi vha tshi tikedza izwo vha ri:

Telephone interviews also prevent visual of respondents and are somewhat less effective in obtaining information about sensitive issues or personal questions

Hone naho zwo ralo muṭodisيسي u na zwinzhi zwe a wana zwi thusedzaho kha u fhindula mbudziso ya ngudo ya ṱhodisيسي yawe ya nga ha u bvulwa maanda a vuhosi khathihi na nzulele yavho.

3.7.3 “Participant Observation”

“Participant observation” i ṱoda muṭodisيسي ane a konou dzhenelela tshifhinga tshilapfu, nahone a tshi konou vhiga zwine a vha a tshi khou tshenzhela. Wielman na vhaṅwe (2005:195) vha tshi amba nga ‘participant observation’ vha ri:

Participant observers have to assume the roles of the group members in order to personally:

- experience what the group members experience
- understand their life-world
- see things from their perspective
- unravel the meaning and significance that they attach to their life-world, including their own behaviour

3.8 VHUḐIFARI HA MUṬODISI NDIVHANYONI NA VHA KWAMEAHO (ETHICAL PROCEDURES)

Musi u tshi khou ita ṱhodisيسي hune mafhungo ane wa khou ṱodisيسي a wanala vhukati ha vhathu, ndi zwa ndeme uri sa muṭodisيسي u ḑiwane u sa khou bveledza nyimele ine

vhathu vhenevho vha sala vha tshi khou vhaaisala. Hezwi zwi vha zwi tshi khou amba uri sa muṭodisisi a wo ngo tea u swika hune wa zwifhela vhathu vhane vha khou thusa nga u u ṅekedza mafhungo ane wa khou ṭoḁa, ngauri u vha zwifhela zwi fhedza zwi tshi ita uri vha si tsha u fulufhela. U khwaṭhisedza mafhungo aya ri sedza kha Neuman (1997:229) ane a ri:

Deception occurs when the researcher intentionally misleads subjects by way of written or verbal instructions, the actions of other people, or certain aspects of the setting.

Judd na vhaṅwe (1991:496-497) vha tshi khwaṭhisedza mafhungo a Neuman nga u ṅekedza zwiitisi zwaauri ndi ngani vhavhudziswa vha tshi fhuriwa, vha ri:

- To disguise the real goal of the study.
- To hide the real function of the actions of the subjects.
- To hide the experiences that subjects will go through.

Mafhungo haya a u fhura vhavhudziswa ndi zwithu zwine zwa vha zwi si zwavhuḁi ngauri na vhone vha ṭoḁa u ṭhonifihiwa, nahone zwithu zwavho zwine vha amba zwi sa sokou ṭanwa uri ndi vhone vho ṅekedzaho ayo mafhungo. Radzipfunzo a khwaṭhisaho aya mafhungo a tshiphiri ndi Singleton na vhaṅwe (1988:454) musi vha tshi ṭalutshedza u ri:

The right to privacy is the individual's right to decide when, where, to whom, and to what extent his or her attitudes, beliefs and behavior will be revealed.

Ndi ngazwo zwi zwa ndeme uri musi muṭodisisi a sa athu thoma na mavhudziswa awe, hu fanela u vha na fomo ine ya vha i tshi khou vhofha muvhudzisi uri kha zwoṭhe a hu na zwine zwa ḁo itwa muvhudziswa a sa zwi ḁivhi kana u shandukisa zwe muvhudziswa a amba a songo thoma a kwamiwa. Muvhudzisi kha ino nyimele u lavhelelwa u ombedzela uri dzina ṭa muvhudziswa a ṭi nga ḁo bulwa fhethu, izwi zwi tshi khou itelwa tshiphiri. Haya mafhungo a fomo ya u ḁivhofha hu na vhoradzipfunzo vhane vha a khwaṭhisedza vhane vha nga sa Sanders na Pinhey (1983:396) vhane vha ri:

In order to minimize the possibility of harm to research subjects, elaborate precautions have been devised to ensure that

research subjects clearly understand what they are getting themselves into.

Mafhungo a Sanders and Pinhey i tou vha khwaṭhisedzo i sumbedzaho ndeme ya uri vhavhudziswa vha songo ḡiwana vho ḡidzhenisa kha mafhungo ane vha sa vhe na vhuṭanzi nao; vha vho ḡo tou ḡiwana vho no phirimela nga ngomu.

Henefho vhukati ha vhoradzipfunzo ri na vho lingedzaho u bula uri vhuḡifari ha muvhudzisi ndivhanyoni na vhavhudziswa ndi mini. Vhenevho naho vha tshi vha vha tshi khou amba zwithu zwithihi, vha zwi vhekanya nga maipfi o fhambanaho naho vhe kha ḡithihi, sa Leedy (1993:2) ane uri:

Views values as preferences for certain form of conduct, while ethics imply preferences that influence behavior of human relations.

Babbie na Mouton (2001:470) vhone vha ri:

Values indicate what is good and desirable, while both ethics and morality deal with matters of right and wrong.

De Vos na vhaṅwe (2002:63) musi vha tshi ṭalutshedza nga ha 'ethics' vha ri:

Ethics is a set of moral principles that are suggested by an individual or group, are subsequently widely accepted, and offer rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

Ṭalutshedzo iyo i re afho nṭha i vha itshi khou tou ombedzela nga ha vhuḡifari hune ha vha ho livhiswa kha avho vhane vha kwamea kha zwa ṭhoḡisiso. Gray (2004:58) na ene u amba uri:

Ethics is a philosophical term derived from the Greek word ethos, which means character or custom. The ethics of research concern the appropriateness of the researcher's behaviour in relation to the subjects of the research or those who are affected by it.

Mafhungo a Gray a vha i nyombedzelo ine yo no ḡibulwa nga vhaṅwe. U sumbedza uri ṭhoḡisiso i itiwaḡo vhathuni i kwama vhathu na zwoṭhe zwine vha tshila nazwo heneffo. Ndi ngazwo hune ha vha na muthu na zwenezwo zwine a tshila nazwo hu

tshi vha na thaidzo. Mafhungo haya a vhuḁifari ha muvhudzisi a tshimbilelana na mafhungo a u tsireledza pfanelo dza vhathu dza vhenevho vha kwameaho, vhane vha vha vhavhudziswa. Ndi ngazwo zwi zwa ndeme uri kha fomo yeneyo ine ya ḁo tea u ḁadziwa nga muvhudziswa, hu tshi tea u vha hu na ṭhalutshedzo dza zwoṭhe dzi sumbedzaho uri ṭhoḁisiso i khou itelwa mini. Hezwi zwi vhoḁholola mbilu dza vhavhudziswa vhunga vha tshi ḁo vha vha tshi khou ḁivha mafhungo ane vha khou ḁidzhenisa khao. Haya mafhungo a vhuḁifari ndi ane muṭoḁisisia fanela u thoma ngao musi a tshi khou pulana ṭhoḁisiso yawe. Hafhu haya mafhungo a kwama muṭoḁisisi musi a tshi rumela khweshenee, a tshi ita inthaviyu dzine a vha a tshi khou shumisa luṭingo kana a tshi tou vha o livhana zwifhaṭuwo na vhavhudziswa. Zwine muvhudzisi a ṭalutshedza vhavhudziswa zwi fanela u vha sia vho vhoḁholowa u dzhenela kha ṭhoḁisiso iyo. Tshiṇwe tshine tsha fanela u dzhielwa nṭha ndi tsha uri u dzhenelela kha ṭhoḁisiso a si ha khombekhombe, ndi hune muthu a tou nanga.

Honeha sa izwi ngudo iyi i tshi kwama mafhungo a u bvulwa maanḁa a mahosi a Vhavenda, musi ri tshi sedza ri wana uri ndi mafhungo ane a tatisa vhukuma u sokou a amba, nga maanḁa ro sedza uri vhakwameaho; ndi vhane nga tshahashu vha vha vhatatisei. Mahosi ndi vhone vhaṇe vha mavu, ndi vhone vhomailausumbwa.

Mafhungo o raliho ndi ngazwo muṭoḁisisi wa mafhungo a tshi tea u thoma a wana thendelo kha vhavhudziswa.

Mafhungo ayo oṭhe o bulwaho afho nṭha ndi one o itisaho muṭoḁisisi uri a a dzhiele nzhele musi a tshi ṭangana na vhavhudziswa kana vhakwameaho kha ṭhoḁisiso iyi ya ngudo, u itela uri a si swike hune a khurudzhana na vhuḁfiwa havho sa vhathu kana u ḁiwana a tshi khou kandekanya pfanelo dza vhathu.

Kha yeneyi ngudo muṭoḁisisi o dzhielavho nzhele mafhungo a vhuḁifari ho ḁisendekaho nga maga a yunivesithi. Kha ino ngudo vhoṭhe vha kwameaho a vho ngo bulwa nga madzina avho a vhukuma; zwe zwa itwa ndi u shumisa khoudu dzine khadzo a dzi buli dzina ḁa muthu. Nga u shumisa khoudu dzenedzo zwi vha zwi tshi khou tsireledza vha kwameaho. Vhavhudziswa vha vuhosini vho ṭalutshedzwa nga muṭoḁisisi uri ndi ngani a tshi khou humbela vha tshi mu thusa nga u ḁadza khweshenee. Vhaṇwe vhone vho ṭalutshedzwa uri ndi ngani vha tshi khou ithaviyiwa

nga luṭingo ngeno vhaṅwe vha tshi khou tou vhoniwa. Hezwi zwoṭhe zwo ṭalutshedzwa zwa sumbedzelwa uri ndi ṭhoḍisiso ya ngudo. Vhaswa na vhone vho ṭalutshedzwavho uri ndi ngani nyimele iyo yo tou ralo. Kha vhoṭhe vho vhudziswaho vho fulufhedziswa uri a hu na fhethu na huthihi hune madzina avho a ḑo bulwa kha ino ngudo ya ṭhoḍisiso. Hone u itela uri datha i kone u khethekanyea hu ḑo shumiswa khoudu dzine dza nga nomboro kana maḑere a alifabethe. Tsireledzo ya pfanelo dza vhathu yo ombedzelwa i tshi doḥwa nga muṭoḍisisi.

3.9 VHUNDEME (VALIDITY)

Uya nga Marshall (1995:197) ene u ri:

Validity is an integral element. It has to do with adequacy of the researcher to understand and represent people's meanings. 'Validity instead [in qualitative research] becomes largely a quality of knower, in relation to her / his data and enhanced by different vantage points and forms of knowing – it is, then, personal, relational and contextual'.

Marshall musi a tshi amba nga vhundeme u vha a tshi khou amba nga ha tshikalo tshine tsha fanela u kala zwenezwo zwine tsha tea u kala zwone. Mbudziso i nga vha ya uri zwino izwi zwi kwama hani ngudo ya iyi ṭhoḍisiso? Kanzhi u wana muṭoḍisisi, musi a tshi khou humbela vhakwameaho uri vha mu ṅee mafhungo, vha tshi mu ṅekedza mafhungo o khakheaho nga khole uri muṭoḍisisi a sa kone u swikela ndivho kana tshipikwa tshawe.

Fraenkel and Wallen (2006:150-151) na vhone vha tshi amba nga ha vhundeme vha ri:

Validity is the most important idea to consider when preparing or selecting an instrument for use. Validity has been defined as referring to the appropriateness, correctness, meaningfulness, and usefulness of the specific inferences researchers make based on the data they collect.

Hezwi zwi amba uri vhundeme hu vha ho ḑisendeka nga tshikalo tsha vhuṭanzi vhune ha khou ṅewa u itela u konou wana thikhedzo ya ṭhalutshedzo dzine muṭoḍisisi a tama u swikela zwo ḑisendekaho nga datha ye a kuvhanganya.

Kha heino ngudo vhundeme ho kalwa nga mbudziso dzo vhudziswa dze dza vha dzi kha kweshenee, dze dza vha dzi tshi fana kha zwigwada zwo fhambanaho. Sa tsumbo, mbudziso dzo vhudziswa vha vuhosini dzo vha dzi tshi fana hu sa sedzwi uri muvhudziswa ndi wa mbeu ifhio. Zwa ɗi ralovho na kha mbudziso dzo vhudziswa vhaswa zwo vha zwo ralo hu sa sedzwi mbeu. Nga murahu ha izwo phindulo dzo ɗo kuvhanganywa dza vhekanywa u ya nga u fana hadzo.

3.10 *VHUFULUFHEDZEI (RELIABILITY)*

Fraenkel and Wallen (2006:157-158) vha tshi amba nga ha vhufulufhedzei vha ri:

Reliability refers to the consistency of the scores obtained – how consistent they are for each individual from one administration of an instrument to another...

Vhufulufhelei vhu kwama mvelelo dza ɗhoɗiso. Arali ɗhoɗiso yo itiwa hu lavhelelwa uri i bwise mvelelo dzi fanaho na dza ɗhoɗiso yo vhuyaho ya itiwa, nga maanda arali yo vha yo itiwa nga onoyo muthu muthihi

Kha heino ngudo vhufulufhedzei ho kaliwa nga thevhekano yo dzivhaho, khathihi na maambiwa nga vhaɗekedzi vha mafhungo e a vha a tshi ɗi dovhololwa nga vha kwameaho vho fhambanaho.

3.11 *MVALATSWINGA*

Ndivho ya hei ndima yo vha yo ɗisendeka kha ngona dza ɗhoɗiso khathihi na kukuvhanganyelwe kwa datha. Hone sa izwi ngudo iyi i tshi vha yo ɗisendeka kha ɗhoɗiso i kwamaho mafhungo a vhutshilo ha vhathu ro sedza u bvulwa maanda a mahosi na nzulele yavho, ho shumiswa ngona ya ɗhoɗiso ya khwalithethivi.

Ndi kha yeneyi ndima he ɗila dza ɗhoɗiso, mutheo wa ɗhoɗiso, zwipiɗa zwa mutheo zwa ɗhoɗiso, zwitɗisiswa, ɗila dza u ita sambula, 'probability', 'non-probability sampling', fhethuvhupo ha ɗhoɗiso, vhuhulu ha sambula, ɗila dza u kuvhanganya, khweshenee, inthaviyu, 'participant observation', vhuɗifari ha mutɗisisi ndivhanyoni na vha kwamiwaho, vhundeme khathihi na vhufulufhedzei zwa ambiwa nga hazwo.

Kha heino ngudo datha yo kuvhanganyiwa nga kha khweshenee dzo nekedzwaho vhathu vho fhambanaho, vhane vha wanala vhuponi ha Venda, vha vhuimo ho fhambanaho. Vhenevho ndi vhane vha wanala kha muṭa wa musanda, vhaswa vho fhambanaho na vhaaluwa vho fhambanaho vhane vha wanala kha khuda nṅa dza shango la Venda.

Datha yo dovha hafhu ya wanala kha vhathu vho fhambanaho vho nanguludzwaho nga kha inthaviyu ya musikhi vhathu vho lavhelesana zwifhatuwo, na musikhi vhathu vha tshi khou tou founeliwa zwothe zwi tshi rekhodiwa. Huṅwe muṭodisisi o tou vhona o lavhelesa kha nyimele dze a vha a tshi ḡwana e khadzo hune ha vha na mahosi khathihi na vha miṭa yavho, na vhukati ha zwitshavha zwo fhambanaho hune ha vha na vhathu vha mirole yo fhambanaho.

Vhungoho ha ino ngudo ho dovha hafhu ha khwaṭhisedzwa nga vhuḡifari ha muṭodisisi ndivhanyoni na vha kwameaho, he mafhungo a vhuḡifari malugana na yunivesithi a dzhielwa nṅha khathihi na u sa bula vho dzhenelelaho musikhi datha i tshi khou kuvhanganyiwa khathihi na u i sengulusa.

NDIMA YA 4

TSENGULUSO YA DATHA NA MAITELE

4.1 *MARANGAPHANDA*

Ndima yo fhiraho kha ino ngudo yo vha yo ḡisendeka kha ngona dza ṭhoḡisiso. Ndima yeneyi yo vha i tshi khou sedza kha ngona dza ṭhoḡisiso dzo shumisiwaho, ho sedzwa zwiteḡwa zwine zwa nga sa mutheo wa ṭhoḡisiso we wa ḡisendeka kha zwitḡisiswa, ḡḡila dza u ita sambula, ngona dza u kuvhanganya datha, muelo wa datha, fhethu he ṭhoḡisiso ya itiwa hone khathihi na vhufulufhedzei na ndeme ya datha yo kuvhanganyiwaho.

Ino ndima i vha i tshi khou ṭana maitele a tsenguluso ya datha khathihi na u sumbedza datha yo kuvhanganyiwaho ine ya bva kha khweshenee dzo ḡadziwaho nga vhaswa, vhaaluwa na mahosi vha mbeu dzoṭhe, nahone vha lushaka lwa Vhavenda. Hu dovha hafhu ha vha na datha ye ya wanala musi mutḡisisi a tshi khou vhudzisa / inthaviyuwa zwigwada zwa vhathu avho vha mirole khathihi na maimo o fhambanaho o bulwaho afho murahu. Datha yo ḡwalululwa i tshi bva kha zwo rekhodiwaho kha theiphirekhodo na kha notsi dze dza vha dzo tou ḡwaliwa. Datha yeneyo yo ḡo khethekanywa u ya nga thero dzo fhambanaho. Tsenguluso na ṭhalutshedzo zwa datha ino i katela u khouda ha khagala (open coding) na u khouda ha mbuedzo (axial coding).

4.2 *MUḡWALULULO WA DATHA*

Afha ndi hune mafhungo aḡa o kuvhanganywaho vhathuni nga ḡḡila dzo fhambanaho a dzudzanywa zwavhuḡi. Mafhungo ayo a vha o tou rekhodiwa, u ḡwalwa nga tshanda tsha mutḡisisi kha avho vha sa koni u ḡwala, u tou ḡwalwa nga avho vha no konou ḡwala na nga u ṭalela na u vhudzisa nga mulomo (observations, interviews) a vhekanywa zwavhuḡi nga mutḡisisi.

Uri zwithu izwo zwi tshimbile zwavhuḡi, hu vha na u ḡwalulula mafhungo oṭhe e a tou rekhodiwa hu si na u tou anganyela, ngauri izwo zwi sia zwi tshi vho ḡisa zwi si zwa vhukuma, a kona ha u thaiphiwa. Mafhungo oṭhe e a tou vhudziswa nga mulomo na

one a a thaiphiwavo. Izwi zwi tikedzwa na nga vhoramañwalo vhane vha nga sa Wielman na vhañwe (2005:211) musu vha tshi ri:

In order to analyse the raw field notes, these have to be processed. This entails converting the notes into write-up which should be intelligible products that can be read, edited for accuracy, commented on, and analysed.

Ngeno Maree (2007:106), a tshi tikedza muhumbulo wa u ñwalulula mafhungo o kuvhanganyiwaho, u ri:

All data collected through electronic or digital means (such as tape or video recordings) must be transcribed and this is best done by yourself as you will most probably include some non-verbal cues in the transcript.

Terre Blanche na Durrheim (1999:131) na vhona vha tikedza fhungo ɶa u ñwalulula datha yo kuvhanganyiwaho kha inthaviyuwu musu vha tshi ri:

It is easier to refer back and forth to different parts of an interview if we have it on paper in front of us, than to find our way around an audio cassette.

Nahone ndi zwa ndeme u sa tou nanguludza musu u tshi khou ñwalulula mafhungo kana datha ye wa kuvhanganya, ngauri tshiñwe tshifhinga wa ita ngauralo, u a sia na mafhungo kana datha zwine zwa vha zwa ndeme. Fhungo ɶi ɶi dovha hafhu ɶa khwañhisedzwa nga Terre Blanche na Durrheim (1999:132) musu vha tshi ri:

It is usually important to transcribe everything rather than try to decide which data is relevant and which is not. The meaning of what is being said in an interview can usually only be interpreted in the context of the sentences which surround it and the conversation as a whole, so beware of the temptation to skip over 'filler' chat that may seem to be of little value.

Nga murahu ha izwo zwoñthe muñodisisi u ðo dovha a sedzulusa zwithu zwoñthe hu u itela uri hu songo vha na zwo siedzwaho musu hu tshi thaiphiwa. Nahone ndi zwa ndeme uri muñodisisi a vhalulule nga vhuronwane zwa a ñwalulula a tshi khou ita a tshi thetshesha na kasethe dze a rekhoda, uri a sa ðiwane o siedza na tshithu na tshithihi tshine tsha vha tsha ndeme.

Kha ino ngudo mbudziso dza khweshenee dzo itiwa nga luambo lwa Tshivenda. Ngenovho na inthaviyu dzo itiwa nga lwone luambo lwa Tshivenda. Nga murahu ha u nwalulula phindulo dza inthaviyuwu khathihi na phindulo dza khweshenee, muṭodisisi, nga murahu ha musi o no vhalulula nga vhuronwane, o thoma u ita tsenguluso khathihi na thalutshedzo ya datha yeneyo yo kuvhanganyiwaho.

4.3 MAITELE A U SENGULUSA DATHA (DATA ANALYSIS PROCESS)

Nga murahu ha musi datha yo no thaiphiwa muṭodisisi / musengulusi u fanela u i divha nga nḡa na nga ngomu hayo. Izwi zwi bvelela na u leluwa nge muṭodisisi / musengulusi a vhalulula mafhungo othe nahone nga vhuronwane. Tsenguluso ya datha ya khwalithethivi (qualitative) ndi ine vhunzhi ha vhaṭodisisi vha humbula uri zwo leluwa u i sengulusa. Hone a zwo ngo ralo, ngauri zwothe zwi ṭoda u itwa nga vhuronwane nahone u tshi khou pfesesa zwine wa khou ita.

Fhungo ili li khwaṭhisedzwa nga Neuman (1997:328) musi a tshi tsivhudza u ri:

The flexibility of qualitative research should not mislead us to believe that this type of research is an easy option. Although there are no uniformly fixed guidelines, qualitative research requires rigour and dedication.

Mafhungo aya a Neuman ndi khwaṭhisedzo ya uri muṭodisisi u fanela u sengulusa datha yawe nga vhuronwane, nahone hu na u pfesesa ngomu. Ndi ngazwo zwi zwa ndeme uri datha kana mafhungo o kuvhanganyiwaho a fanela u thoma a vhekanywa nga vhuronwane u ya nga afho hune mbekanyo ya ṭhodisiso ya vha ngayo. Izwi zwi amba uri zwo tou rekhodiwaho na zwone u fanela u zwi thetshesela lunzhi na lunzhi u itela uri hu sa vhe na tshithihi tshine a tshi siedza tshine tsha nga vha tshi tsha ndeme ndivhanyoni na ṭhodisiso yawe. Zwo no raloha muṭodisisi / musengulusi u konou sengulusa datha yawe nga u vheekanya izwo zwo kuvhanganyiwaho a tshi wana zwine zwa amba zwone, khathihi na u bvisa thero kha zwe a zwi wana kha vhavhudziswa. Muhumbulo uyo u tikedzwa na nga Raḡanga (2009) musi a tshi amba nga ha muhumbulo wa Mashall na Rossman (1995:111) vhane vha ri:

Data analysis is a process of bringing order, structure and meaning to the mass of collected data.

Radzipfunzo Mouton (1996:161) ene a tshi amba nga *likumedzwa ili la u sengulusa datha* ene u ri:

Analysing data usually involves two steps: first, reducing to manageable proportions the wealth of data that one has collected or has available; and second, identifying patterns and themes in a data.

Vhañwali avha vho sumbedzaho mihumbulo yavho afho ntha vha ima kha lithihi leneli la u dzudzanya zwo kuvhanganyiwaho nga ngona khathihi na u topola thero dzine muṭodisisi a tea u sengulusa datha yawe o disendeka khadzo. Ndi dzenedzi thero dzine dza vha dza ndeme vhunga muṭodisisi a tshi tea u shumisa dzone u sumbedza zwe a wana musi a tshi khou kuvhanganya mafhungo kana datha yawe. Bogdan na Bilken (1992: 175-176) vha ri:

The way the data is collected and the purpose of the research are determining factors in the design of the coding scheme.

Mafhungo a re afha ntha i tou vha khwaṭhisedzo i sumbedzaho uri arali u kuvhanganyiwa ha datha ho itiwa nga ngona, zwi livhisa kha tshikimu tsha u khouda havhudi.

4.4 TSHIKIMU TSHA U KHOUDA

U khouda ndi yone ndila ya u vhalulula datha yo kuvhanganyiwaho u tshi i khethekanya ya bva zwipidapiḁa. Zwenezwo ndi zwine zwa newa madzina / u lebuliwa. Vhoramañwalo vha tshi amba nga ha u khouda vha ri:

Coding is an analytical process in which data, in both quantitative form (such as questionnaires results) or qualitative (such as interview transcripts) are categorised to facilitate analysis (Wikipedia, 2014 / 08 / 06).

U ya nga Trochim (2006) u bva kha [www. socialresearchmethods. net](http://www.socialresearchmethods.net). (2014 / 09 / 25), ene musi a tshi amba nga coding u ri:

Coding is a process for both categorizing qualitative data and for describing the implications and details of these categories.

Thalutshedzo idzi dzothe dza u khouda dzi tikedzwa nga Wielman na vhañwe (2005:214) musi vha tshi sumbedza uri tshipikwa tshihulwane tsha u khouda ndi u

bvisela khagala muhumbulo wa zwe zwa kuvhanganywa, zwe zwa vha zwi songo bvela khagala zwa vha khagala. Vhanevho ndi vhane vha tikedza aya mafhungo nga ndila tevhelaho:

The purpose of coding is therefore to understand material that is unclear by putting names to events, incidents, behaviours, attitudes and so on.

U khouda hu nga bveledziswa nga ndila dzo fhambanaho, hu nga di dovha ha vha u vhalulula zwo kuvhanganyiwaho u tshi tou tevhela muduba nga muduba, phara nga phara kana zwa di tou tumekeywa zwothe nga murahu zwa ita tshithu tshithi tshine tsha amba. Muhumbulo uyu u tikedzwa nga ramañwalo De Vos na vhañwe (2011:412) musi vha tshi ri:

Coding may be applied in various degrees of detail, including line by line, paragraph by a paragraph or even be linked to the whole texts.

Uyu muhumbulo u tutshelela na wa ramañwalo Maree (2007:105) ane a ri:

Coding is the process of reading carefully through your transcribed data, line by line, and dividing it into meaningful analytical units. When you locate meaningful segments, you code them.

Mafhungo o bulwaho afho ntha nga Maree i tou vha khwañisedzo vhukuma uri mafhungo kana datha yo ñwalululwaho i fanela u vhalululwa nga vhuronwane u itela uri u kone u wana mbuno dzi pfalaho dzine dza vha dzi ndivhanyoni na zwine wa vha u khou ita thodisiso nga hazwo.

4.4.1 U Khouda hu re Khagala (Open Coding)

U khouda hu re khagala ndi tshipiqa tsha u sedza nga vhuronwane hune ha vha hu tshi khou itwa, u kuvhanganya khathihi na u lingulula datha. Henefho hu dovha ha vha hu tshi khou khethekanywa, na u vhambedza khathihi na u wana mihumbulo nga zwo kuvhanganywaho. Muñwe wa vhoramañwalo ane a vha De Vos na vhañwe (2011:412) u zwi tikedza nga hei ndila:

Open coding involves the process of breaking down, examining, comparing, conceptualising and categorising data.

De Vos na vhañwe vha tshi bvela phanda vha sumbedza uri kha honohu u khouda hu re khagala datha i padukanywa ya bva zwipida zwine zwa tolwa nga vhusedzesesi hu tshi khou tolwa zwi fanaho na phambano khathihi na mbudziso dze dza vhudziswa. Maree (2007:105) ene a tshi amba nga ha u khouda honohu hune ha vha khagala ene u ri:

Open coding is the process that enables researchers to quickly retrieve and collect together all the text and data that they have associated with some thematic idea so that the sorted bits can be examined together and different cases compared in that respect.

Zwavhudivhudi ri nga tou ri u khouda hune ha vha khagala ndi maitele a u khethekanya mafhungo hune ha vhudziswa mbudziso dzi sa konqi.

U khwañhisedza izwi Ladzani (2014:130) musi a tshi ñea muhumbulo wa Goulding (1999) u ri:

Open coding generally is a procedure that involves developing categories of information by asking simple questions such as what and where, when and also the marking of comparisons of data where related occurrences or events are put together and granted similar or equivalent theoretical marker. Some scholars regard open coding as a process of breaking down the data into separate units of meaning.

Kha heino ngudo u khouda hune ha vha khagala hu do shumisiwa musi mafhungo othe o kuvhanganyiwaho a tshi senguluswa khathihi na u talutshedzwa, hu si na na tshithihi tshine tsha do vha tshi tshi khou siedzwa.

4.4.2 U Khouda ha Mbuedzo (Axial Coding)

U khouda ha mbuedzo ndi liga la vhuvhili line la tevhela nga murahu ha u khouda hune ha vha khagala. Ndi henefha hune ila datha ye ya vha yo padukanywa ya vhuedzedzwa murahu nga u ita vhumani vhukati ha zwe zwa vha zwo fhandekanywa zwi tshi itwa nga ndila ine zwa do vha na vhushaka. Ramañwalo De Vos na vhañwe (2011:413) vha tikedza muhumbulo uyu musi vha tshi ri:

Axial coding is a set of procedures whereby data are put together in new ways after open coding by making connections between categories using a coding paradigm involving

condition, context, action or interactional strategies and consequences.

Muhumbulo uyu wa De Vos na vhañwe u re afho murahu u tōda u fana na wa Babbie na Mouton (1998:500) musi vha tshi ri:

Axial coding is a set of procedures whereby data are put together in new ways after open coding, by making connections between categories.

Strauss na Corbin (1990:124) musi vha tshi amba nga ndivho ya u khouda ha mbuedzo vha ri:

The purpose of axial coding is to begin the process of reassembling data that fractured during open coding...

Kha heino ngudo, u khouda ha mbuedzo hu ḑo shumisiwa musi muṭodisisi a tshi khou vhalulula mañwalwa u itela uri a vhe na vhuṭanzi uri phindulo ndi dzonedzone dzo ḑisendeka kha zwe zwa vha zwi tshi khou vhudziswa.

4.4.3 U Khouda ha Munanguludzo (Selective Coding)

De Vos na vhañwe (2011:413) vha ri:

Selective coding is the process of selecting the core category, systematically relating it to other categories, validating those relationship and filling in categories that need further refinement and development.

Mafhungo a re afha nṭha a tikedzwa nga Ladzani (2014:132) musi a tshi amba maipfi a Gray (2004:336) we a amba a ri:

The selective coding process involves a number of stages that illuminate the social processes going on unconsciously among a group of people comprising: finding a story line formulated around core categories; relating sub-categories to the core categories; validating these relationships against data and filling in categories that need further refinement.

Kha ino ngudo u khouda ha munanguludzo hu ḑo shumisiwa musi ri tshi khethekanya thero khulwane dza mawanwa a ino ngudo kha ndima ya vhuṭanu (5).

4.5 KHEKETHEKANYO YA THERO DZO TOPOLWAHO (CLASSIFICATION OF THEMES IDENTIFIED)

Kha heino ngudo ya tshodisiso mutshodisisi musi a tshi khou lingedza u wana zwiitisi zwa u bvulwa maanda a mahosi vhukati ha Vhavenda nga Vhatshena, o thoma u wana uri hu na zwithu zwinzhi zwi kwamaho thaidzo iyi kha ino tshodisiso. Zwenezwi mutshodisisi a kati na tshodisiso, o konou topola thero dzine dza sumbedza zwivhangwi zwihulwane zwa u bvulwa maanda a mahosi vhukati ha Vhavenda nga Vhatshena. Hu sa athu ambiwa nga ha thero idzi, ri do thoma ra sedza uri vhoramañwalo / vhoradzipfunzo vho fhambanaho vha ri mini musi vha tshi amba nga ha uri thero ndi mini.

Vhoramañwalo havha vha tevhelaho vhothe vha amba nga ha uri thero ndi mini vha tshi khou shumisa maipfi o fhambanaho u bula tshithu tshithihi. Abrams (1981:111) musi a tshi amba nga ha thero u ri:

Theme is sometimes used interchangeably with “motif” but the term is more usefully applied to a general claim, or doctrine, whether implicit or asserted, which an imaginative work is designed to incorporate and make persuasive to the reader.

Mafela (1996:23) na ene u khwatshisedza mafhungo a re afho ntha musi a tshi ri:

The theme can be defined as a meaningful central idea, whose main function is to unify all elements in a story and which ultimately results in generalisations about life and experience.

Mafhungo ayo a re afho ntha a Mafela i vha i nyombedzelo i sumbedzaho uri thero ndi muhumbulo muhulwane une wa vha na zwine wa vha u tshi khou amba. Nga nndani ha avho vhoramañwalo vhavhili vha re afho ntha hu dovha hafhu ha vha na Nemañangari na vhañwe (2008:15) vhane musi vha tshi tshutshedza thero vha ri:

Thero ndi muhumbulo muhulwane une muñwali a todou bvukululela vhavhali kana vhatshetsheseli vha liñwalo lawe. Ndi ngudo ine muñwali a tama vhavhali kana vhatshetsheseli vha tshi guda zwone. Thero i ita uri hu vhe na vhuthihi kha mafhungo, ya dovha hafhu ya nea nyangaredzo malugana na vhutshilo na tshenzhemo ya vathu.

Mafhungo ayo o bulwaho afho n̄tha a t̄umana vhukuma na thero dze muṭoḍisi a topola dzine a ḍo dzi t̄ana vhukati ha ino ngudo ya t̄hoḍisiso.

Brooks and Warren (1938: 273) vha tshi ambavho nga thero na vhone vha ri:

It is the idea, the significance, the interpretation of persons and events, the pervasive and unifying view of life, which is, embodied in the total narrative [.] some comment on values in human nature and human conduct on good and bad, on the true and false, some conception of what the human place is in the world.

Kha t̄halutshedzo ya Brooks na Warren i vha i tshi tou vha nyombedzelo i sumbedzaho uri thero na ngoho ndi muhumbulo wa zwine vhathu vha vhona ngaho zwithu. Musi ro sedza mbudziso yashu ya t̄hoḍisiso ine ya vha i tshi khou sedza kha u bvulwa maanda a mahosi vhukati ha Vhavenda nga Vhatshena, ri fhedza ri tshi nga ri thero ndi izwo zwine vhathu vha vhona nga ha ayo mafhungo.

Thero dzine dza ḍo sedziwa kha ino ngudo ndi dzi tevhelaho:

- U ḍa ha vhavhusi vha vhukoloni (u vhusa na u dzhiela Vharema shango)
- U ḍa ha vharumelwa vha vhurereli ha Tshikhresite
- Khethekano nga lukanda (Vhatshena thungo , Vharema thungo) “Apartheid”
- Muvhuso wa namusi wa demokrasi (mbilaelo dza mahosi dza u dzhielwa shango nga masipala)
- Maanda na t̄honifho kha mahosi
- Vhupfiwa ha khoru na khothe
- T̄hahelelo ya nḍivho ya kutovhekanele kwa vuhosi
- T̄hoḍisiso nga tshivhambo
- U shaea ha nḍivho kha vhaswa siani ḷa zwa vuhosi
- Nḍivho ya luambo lwa musanda
- Nḍivho kha vhaswa nga ha u kumela

4.5.1 U ḡa ha Vhavhusi vha Vhukoloni (U Vhusa na u Dzhiela Vharema Shango)

Vhoramaṅwalo na vhoradzipfunzo vho sumbedza muvhuso uyu wo dzhiela maanḡa mahosi na u ṭoḡa uri mahosi vhoṭhe vha vhe fhasi ha ndango yavho. Ramaṅwalo Nethengwe (2005:166) u khwaṭhisa izwi musi a tshi ri:

In accordance with the South Africa Act of 1909, the Director-General was put in charge of all the tribes in South Africa.

Hu na vhoramaṅwalo na vhoradzipfunzo vho fhambanaho vho ṅwalaho nga ha ‘Colonialism’ / Vhukoloni. Vhenevha musi vha tshi vhu ṭalutshedza vha ri:

[www. Merriam-Webster. com / dictionary](http://www.Merriam-Webster.com/dictionary) i ri:

The policy and practice of a power in extending control over weaker people or areas.

Muhumbulo uyu wa mafhungo aya a mulayo wa u vha na ndango kha shango ḡa vhaṅwe u tikedzwa na nga Collins (2003:265) musi a tshi ri:

Colonialism is the practice by which a powerful country directly controls less powerful countries and uses their resources to increase its own power and wealth.

Vhafhinduli vha ḡo khoudiwa hu tshi khou shumisiwa aḡifabethe na nomboro u ya nga maimo a vhafhinduli avho. Zwenezwo ndi zwine zwa ḡo wanala kha thubo / anekisitsha. Zwi tevhelaho afha fhasi ndi tsumbo ya ṅḡila ine vhafhinduli vha ḡo khoudisiwa zwone:

Shango ḡihulwane	Shango ḡihulwane	Shango ḡihulwane	Vhuimo
A1	B1	C1	Thovhele
AA1	BB1	CC1	Mahosi mahulu
AA2	BB2	CC2	Khosi
AA3	BB3	CC3	Vhamusanda
AA4	BB4	CC4	Gota
AA5	BB5	CC5	Mukoma
Vhalanda vhahulwane		Vhalanda vhaṭuku	
E1, 2, 3.		F1, 2, 3 .	

4.5.1.1 U khouda hu re khagala (Open coding)

Mufhinduli BB5 u sumbedza u vhaaisala. U amba mafhungo a sumbedzaho uri vhakoloni vho vhulaha vhuimo ha Thovhele wa Vhavenḁa (King of Vhavenḁa). Mufhinduli BB5 u sumbedza uri vhakoloni ndi vhathu vha lunyadzo vhane vha tenda uri Thovhele ndi ane a wanala Britain (kha maṁwe mashango a Yuropa) fhedzi.

Kha liṁwe sia Mufhinduli CC5 ene u sumbedza uri vuhosi ho tsitswa nga vhavhusi vha vhukoloni. Ngeno Mufhinduli AA4 u amba fhungo ḽa uri vhakoloni vho swika he vha sudzulusa vhathu vhuṑoni havho ha tsiko, ndaka yavho ya dzhiwa khathihi na u vhulaha mvelele ya vhathu. Izwi zwa u dzhiwa ha shango zwi tikedzwa na nga Khapoy (1994:136) musi a tshi ri:

“What colonizers did was to determine the choicest land available and take it,”

Nga ngeno Netsianḁa (2001:24) a tshi ri:

“The Native Locations Commission, established in 1901 together with Land Settlement Commission were mandated by the government to demarcate the reserves in which blacks would be resettled, by so doing freeing the land for occupation by White famers.”

4.5.1.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli BB5 u sumbedza uri vhukati ha Vhavenḁa, uri vhuimo ha Thovhele hu vhuelele ngonani, ndi u isa phanḁa khathihi na u khwaṁhisedza maga a u vhuisedza dzembe mufhiṁini sa zwiḽa mulovha. Mafhungo anea a khwaṁhisedzwa nga mufhinduli AA4 na mufhinduli CC5 vhane na vhone vha tikedza fhungo ḽo bulwaho nga mufhinduli BB5 ḽa uri u vhuedzedza dzembe mufhiṁini ndi zwone zwine zwa nga ḁisa thandululo. Vhafhinduli avha vha khwaṁhisedza na uri na mbilo ya mavu i fanela u thusa kha u vhuedzedza mavu murahu vhathuni. Ralushai (2002:11) na ene o zwi sumbedza zwa u vhuedzedzwa ha mavu murahu musi a tshi ri:

“for the goverment to redress the situation passed the Restitution of Land Rights Acts of 1995. This deals with restitution, redistribution and compensation.”

Mufhinduli BB3 ene u khwaṭhisedza ḽa uri vhunga hu na khoro ya “Contralesa”, kha i thuse kha u ambela mahosi uri vha wane maṇḽa o fhelelaho kha vhalanda uri zwithu zwi kone u vhuelela ngonani sa izwi na Ndayotewa i tshi ralo.

Uya nga Ndayotewa ya Afrika Tshipembe “Act 108 of 1996” kha siaṭari (119) i ima na zwa vhafhinduli AA1 na BB3 musi i tshi ri:

“National legislation may provide for a role for traditional leadership as an institution at local level matters on matters affecting communities.”

4.5.2 U ḽa ha vharumiwa vha vhurereli ha Tshikhreste

4.5.2.1 U khouda hu re khagala (Open coding)

Hornby (2010:947) a tshi ṭalutshedza nga ha vharumiwa vha vhurereli u ri:

A person who is sent to a foreign country to teach people about Christianity.

Ngeno Christe (1991:35) a tshi amba nga vharumiwa vha vhurereli u ri:

During this period, missionaries were coming to South Africa in great numbers . They came to spread the christian gospel....

Avha na vhone vho vha vhaṇwe vha vharumelwa vha Vhatshena vho ḽaho nga tshikepe. Na vhone vho vha na zwe vha ita kha u thithisa vuhosi ha Tshirema ngauri mvelele ye vha vha vho i hwala yo vha yo fhambana na ya Tshivendḽa. Avha vhone vho ḽa na fhungo ḽa Mudzimu, vhone vho dzhia zwoṭhe zwe zwa vha zwi tshi khou itiwa Afrika zwa mvelele, zwa vho vhonwa zwi tshivhi. Vhone vho ḽo thithisa vuhosi nga u shandukisa maitele a Tshivendḽa ha vho fanelwa u tshilwa nga ṇḽila yavho, ha ambariwa nga ṇḽila yavho, ha rabelwa nga ṇḽila yavho na kumalele kwa vho vha nga ṇḽila yavho. Ndi ngazwo Mufhinduli BB2 a tshi khou vhilaedzwa nga zwe vharumiwa vha vhurereli vha khakhela vuhosi ha Vhavendḽa ngazwo. Ene u khou dinwa ngauri vathu avha vho ḽiita mahosi he vha vha vho ṭoka midzi hone, mahosi a Vhavendḽa a vho vha nga fhasi havho, vha dovha vha vhulaha matshilele a Tshivendḽa vha tshi ri ndi zwithu zwa vuhedeni. Vhafhinduli CC3, A1 na AA1 na vhone vha khou tikedza muhumulo wa BB2 wa zwa u dzhia zwithu zwa sialala sa vuhedeni. Vhone vha ri vharumiwa avha vho swika he vha vhulaha na miṇwe ya

mitshino ine ya tshiniwa misanda, ho katelwa na ngoma na zwa thevhula khathihi na maambarele, ha pfi ndi zwithu vuhedeni.

4.5.2.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli AA1 u khou ṭahisa ʎa uri mahosi vha zwino vha khou fanela u farana vha vha n̄anda nthihi, vha shumisane, shango ʎọthe ʎi ambe zwithihi vha vhile zwọthe murahu vhunga na Ndayotewa i na mafhungo a pfanelo dza vhathu.

4.5.3 Khethano nga Lukanda (Vhatshena Thungo / Vharema Thungo) “Apartheid”

Afrika Tshipembe, kha vhahulwane na vhạuku, ha tou ambiwa nga khethano nga lukanda vhọthe vha a pfesesa uri hu vha hu tshi khou ambiwa nga zwifhio. Izwi zwone zwo thoma na vha vhukoloni . Muvhuso wa Tshịtalula Afrika Tshipembe wo thomaho nga 1948-1994 une wo thoma nga murahu ha muvhuso wa khethululo nga lukanda (segregation), wo bvela phanda na u ita uri hu vhe na mafhungo a khethano nga lukanda vhukati ha Vharema na Vhatshena. Henefha Afrika Tshipembe vhukati ha Vhavenda na kha dzịnwe tshaka ho vha na mafhungo a u bvulwa maanda a mahosi. Hu na vhạwali vhane musi vha tshi ṭalutshedza khethano nga lukanda vha ṭalutshedza nga nḍila dzo fhambanaho. Vhenevho ndi vhane vha nga sa Robinson na Davidson (1996:56) vhane ra pfa vha tshi ri:

Apartheid is an official state policy, especially that operating in South Africa until 1992, of keeping different races segregated in such areas as having, education, sports, etc. together with the privileging of one race, in the race of South Africa the White minority over any others.

Ngeno Hornby (2010:55) a tshi amba nga khethano nga lukanda u ri:

The former political system in South Africa in which only white people had full political rights and other people, especially black people, were forced to live away from white people, go to separate school.,etc.

Thero ya khethano nga lukanda khathihi na dzịnwe thero dzine dza kha ɖi ɖo bulwa dzi ɖo sedzuluswa ho sedzwa uri vhathu vho vhudziswaho kana vho dzhenelelaho

kha iyi thodisiso vha ri mini, na zwauri vha vhona mafhungo a u bvulwa maanda ndivhanyoni na khethano nga lukanda zwi tshi malana hani vhukati ha Vhavenda.

4.5.3.1 U khouda hu re khagala (Open coding)

Mafhungo a khethano nga lukanda vhukati ha Vharema na Vhatshena Afrika Tshipembe o di vha mafhungo ane a si vhe avhudi. Nga tshifhinga tsha vhakoloni nzulele na maitele zwa Vhavenda siani la vuhosi zwo vha zwi songo swika hune zwa thithisea tshothe. Hone muvhuso wa tshitlula wo swika hune wa tou sia tshinyalelo khulwane vhukuma.

Mufhinduli BB2 vha tshi amba musi vho disendeka nga thero ya nga ha khethano nga lukanda vha ombedzela mafhungo a u vhea mulandu muvhuso wa khethano nga lukanda uri ndi wone wo tsitsaho maanda a vhavhusi vha sialala. A vha swiki hune vha amba zwiwe kana ndila dza u disa thandululo. Mufhinduli CC2 vha tshi amba vho disendeka nga thero ya nga ha khethano nga lukanda, vha ombedzela fhungo la uri muvhuso wa khethano nga lukanda ndi wone wo wisaho vuhosi nga u dzhia mashango na mavu o nonaho, mahosi vha sala na zwipida zwi si na ndimo na pfulo. Vha dovha hafhu vha vha nea mikano nga ngomu ha mashangohaya. Ralushai (2002:39) u sumbedza u sa takala ha mahosi musi a tshi ri:

All chiefs were not happy with the reduction of their powers and the demarcation of their areas.

Vhafhinduli vhane vha amba zwine zwa fana na zwa vhafhinduli BB2 na CC2 ndi mufhinduli AA3 na mufhinduli CC3 vhane na vhone tshililo tshavho ndi u dzhielwa shango (mavu o nonaho). Avha vhone vho ita na u nea tsumbo dza mashango ane na namusi a kha disumbedza zwo bvelelaho misi ila. Tsumbo ye vha nea ndi ya vhatu vho pfuluswaho Luonde vha iswa Vuvha, na vho pfuluswaho Tshitungulu (Levubu) vha iswa Tshakhuma, vawe vha ya Hamasakona, na huwe hunzhi hu songo bulwaho.

Khapoy (1994:233) ene u khwatshisedza nga ha zwine vhafhinduli AA3, BB2, CC2 na CC3 vha amba nga ha u dzhielwa mavu nga uyo Muvhuso wa Tshitlula musi a tshi ri:

Africans were given only 13% of the land certain areas (called reserves”) were established for Africans people. African could not acquire land outside these areas. Bantu Trust and Land Act was passed in 1936.

Nga ngeno muvhigo wa Khomishini ya Mavu (1980:2) i tshi amba lithihi na leneli la Khapoy i tshi ri :

The division of land was the prerogative of Whites, the only people with political power in South Africa. Such unilateral decisions were basically in the best interest of whites,. no attempt at all was made to satisfy the aspirations of the Blacks.

Khomishini iyi i tshi bvela phanda i tikedza zwa mufhinduli CC3, ane a amba nga ha u pfuluswa ha Vhavenda kha manwe a mashango avho, musi i tshi ri:

These lands were classified as white areas some of the land that was traditionally was declared crown land. In this way the Vhavenda were disposed of their lands.

4.5.3.2 U khouda ha mbuedzo (Axial Coding)

Vhavhudziswa vha sumbedza uri u dzhielwa ha Vharema shango nga Vhatshena o di tou vha mafhungo a vhufhura sa izwi vhone Vhatshena vho vha vha tshi vhone hu si na zwifhato khalo, ho mbo di vha u dzhavhula fhethu henefho. Izwi zwi tikedzwa nga Khapoy (1994:137) musi a tshi ri:

The third reason for grabbing African land was that it belongs to no one because when colonizers arrived, no one was occupying it at that time.

Mufhinduli CC3 u sumbedza uri thandululo i nga vha hone arali muvhuso wa nga dzhena kha fhungo la u vhuedzedza murahu mavu kha vha vha, hu si tshe na zwe zwa itwa nga vha khethano nga lukanda. Zwo ralovho na mahosi vha shumise maanda avho sa kale. Mufhinduli CC2 ene u ombedzela fhungo la uri ndu ya mahosi kha i dzhie vhuimo ha u ambela mahosi uri vha newe maanda avho murahu. Izwi u zwi tikedza nga fhungo li sumbedzaho uri vhadzulapo na vhone vha takalela mahosi vha tshi hwedzwa hafhu maanda avho murahu.

4.5.4 Muvhuso wa Namusi wa Demokrasi (Mbilaelo dza Mahosi dza u Dzhielwa Shango nga Masipala)

Vhavhudziswa vha sumbedza vha na mbilaelo vhukuma na nga muvhuso wa namusi vhunga u wone une vhunzhi ha vathu vha khou tshila nga fhasi hawo, vha sa khou tou vhala buguni. Nдавhelelo ye vathu vha vha vho humbula uri vuhosi vhu do humela ngonani ngayo, zwi tou nga zwi khou tou namba zwi tshi ya na vhusula.

Fhedzi nyambedzano vhukati ha masipala na mahosi i sumbedza i tshi khou haṭa vhunga mahosi vha na mbilaelo ya u sumbedza u dzhielwa maanda na u sa kwamiwa kha dziṅwe dza tsheo dzi no itwa. Nethengwe (2005:176) a tshi khoutha “White paper on Local government ” u sumbedza miṅwe ya mishumo ya mahosi kha muvhuso wa namusi sa i tevhelaho :

- Protecting cultural values and instilling a sense of community in their areas
- Advising the goverment on traditional affairs through the House of Traditional Leaders
- Making recommendations on land allocation and settling of land disputes

Izwo zwo bulwaho afho nṭha zwi khou vhonala zwi sa khou bveledzwa lwa tshoṭhe sa izwi muvhuso wa demokrasi u tshi swika hune wa dzhiela mahosi fhasi; vha a tenda uri vha khou shumisana navho, ngeno u tshi wana uri mahosi vha vhonala vhe swiswini vhukuma nga maanda ri tshi lavhelesa mbuno ya u kovhela shango. Ri wana hu tshi swika hune masipala a dzhia vhupo, ha pfi vhu wela fhasi ha dorobo ngeno Vhamusanda, naho hu vhakoma zwavho, vha sa zwi divhi.

4.5.4.1 U khouda hu re khagala (Open coding)

Mufhinduli AA1 u sumbedza o dinalea vhukuma nga zwine muvhuso wa namusi wa khou ita. U sumbedza uri muvhuso uyu u khou tsitsa na u fhelisa vuhosi nga u vhumba zwigwada zwi itaho mishumo ya mahosi sa khanseḽara, na avha vhane vha pfi ndi dzi “Ward –rep”. U dovha a isa phanda nga u amba uri muvhuso uyu u dovha wa mandafhadza na avho vhane vha vhidzwa u pfi ndi “civic organisation. Mafhungo aya a tikedzwa nga mufhinduli A1 musi a tshi amba uri muvhuso uyu une wa vhidzwa demokrasi a u khou ita demokrasi kha mahosi; khawo ho dala lunyadzo kha mahosi.

Mufhinduli A1 u khoul bvela phanda nga u vhaiswa nga zwine zwa khoul itwa kha mashango avho hune wa wana na manwe a madzina a tshi vhulawa / thuthiwa, mashango a fhedza a tshi newa madzina maswa ane a sala a sa ambi tshithu ngauri dzina nga Tshivenda li irwa li tshi amba zwiwe zwithu; nahone hufha na muthu a tshi bebwa a di irwa dzina line khalo li vha li na zwine la khoul amba kha vhabebi vhawe, zwo ralo na kha madzina anea o irwaho mashango ane mimasipala a khoul a shandukisa a vha a na zwine a khoul amba kha lushaka lwonolwo. Mufhinduli uyu u nea tsumbo nga madzina anea a nga a Muledane >Block J, Maniini> Block M, Tshiluvhi> P-West na manwe manzhi.

Mufhinduli AA3 u khwaṭhisedza avho vhavhili nga u sumbedza uri izwi zwine zwa pfi khomishini dzo tiwaho nga muvhuso dzi khoul tou nana u xedza vuhosi dzi tshi ya. Ene u sumbedza o vhaṣala vhukuma ngauri u sumbedza uri ṭhonifho na tshirunzi zwo tou bvulwa tshothe nga iyi demokrasi.

4.5.4.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli CC2 u khoul ḡa na muhumbulo wa uri nḡu ya mahosi, iḡa ine ya vhidzwa u pfi “House of Traditional Leaders” ndi yone ine ho vhwewa fulufhelo khayoyuri i ambele mahosi musi vha ngei miṭanganoni, nahone u khoul dovha a ṭahisa la uri vhavhei vha milayo ya zwa sia la vuhosi vha fanela u thoma vha dzhena kha zwine ra zwi vhidza uri ndi “research,” vha thome vha wane nḡivho yo fhelelaho nga ha vuhosi vha sa athu o vhea milayo, nahone vuhosi vhu khoul fanela u vhuelela murahu sa izwi zwi tshi ḡo tsireledza ḡivhazwakale. Mufhinduli CC3 u ima na muhumbulo uyo u re afho nṭha ngauri ene u khoul ri muvhuso kha u dzhenelele, ri humele kha nḡila yone ya maitele a Tshivenda ane mahosi vha vha na maanda.

Vhafhinduli AA1 na BB2 vhone vha khoul ri fhambani na mufhinduli CC2 na mufhinduli CC3. Vhone vha khoul ḡa na muhumbulo wa uri mahosi kha vha vhuse na vhupo ha ḡoroboni nahone kha hu vhe na nḡila ine masipala na mahosi vha thusana ngayo. Vha khoul ya phanda nga u sumbedza uri mahosi kha vha vhuse shango laṭvho ngeno masipala a tshi khoul sedzana na zwa mveledziso sa maḡi, muḡagasi na zwiṭaraṭa fhedzi izwo zwoṭhe u fanela u zwi ita ho thoma ha vha na u dzula na Vhamusanda ha tendelaniwa ha si vhe na u mangadzana.

VHALANDA VHAHULWANE

4.5.5 Maanda na Thonifho kha Mahosi

4.5.5.1 U khouda hu re khagala (Open coding)

Mufhinduli E1 u khou vhilaedzwa ngauri vhunzhi ha thanga ya murole, nga maanda vhenevha vho mamaho mafhi a “Lactogen”, a vha tsha divha zwavhudi mvelele ya Tshivenda, vha khou nyadza nga maanda mahosi nga tshone Tshikhuwa lune na u fha thonifha a vha tsha thonifha nga idzo dzi “rights” na uri masipala na ene u khou pfuka mikano siani la vuhosi sa izwi na ene nga afha u todivho u kuma ngeno a si na mavu. Uya nga mufhinduli uyu u sumbedza uri masipala o hangwa uri mavu ndi a mahosi na ene ha sumbedzi thonifho, Vhafhinduli E2, E3, E13, E4 na E5 vha khou ima na muhumbulo wa mufhinduli E1 wa u vhea mulandu na kha masipala, fhedzi vhone vha tou zwi amba nga ndila ya uri vhorapolotiki vha khou tshinya shango ngauri vha khou todivho u vha na vhuwufhiwa vhune ha fhira ha mahosi, ngeno vha tshi khou hangwa uri na vhone vha vhalanda. Uya nga avho vha khou ombedzela uri vuhosi vhu tou bebelwa, a vhu tou khethiwa. Ndi tshidulo tshine na rapolotiki kha tshi divhe a thonifhe mahosi .

Mufhinduli E6 na ene u khou vhilahela nga leneli la uri Vhamusanda a vha tsha konou vhusa nga ndila yone vhunga demokrasi i tshi khou vha khakhisa. I khou vhone i tshi khou vha dzhiela maanda. Mufhinduli E7 u khou pfala a tshi khou fhambana tshotha na avho vhañwe vhafhinduli ngauri ene uri maanda a songo vhuya a lingwa a vhuwedzedzwa kha Vhamusanda ngauri zwithu shangoni a zwi nga tshimbili sa izwi vha tshi do sedza zwithu nga ito lavho. U khou vhea mahosi mulandu wa uri vha na mutsiko nahone a vha pfeli vhadzulapo vhuwungu, vha khou sedzesa kha tshelede, vha sia vha si tsha ita tshumelo dzo teaho kha vhalanda lune maanda vha khou tou divvula vhone vhañe ngauri vhalanda a vha tsha thogomelwa. Vhafhinduli E8 na E9 vha khou ima na muhumbulo wa mufhinduli E7 wa u sumbedza uri tshelede ndi yone ine ya ita uri mahosi vha divvule maanda na u divvisa thonifho kha vhalanda ngauri vhone u ri vha khou vhaiswa nga tshelede dzine dza vhidzwa u pfi ndi dza tshigango hune ha khou badelwa na tshelede ine ya swika R1000, 00 kha miñwe ya misanda, ngeno vhañwe vha tshi badela R20, 00, zwine zwa sia tshumelo

ya hone i tshi vho tou rengwa, ngeno hu uri musanda ndi fhethu hune vha tea u wana thuso hone. Mufhinduli E10 u khou tikedza leneli la tshelede ya tshigando u sumbedza uri ene muvhunduni wa hawe tshigando ndi R40, 00 kha vhasiwana ngeno vhakololo vha sa badeliswi.

4.5.5.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli E11 u khou ri ene u vhona tsha khwine maanda a tshi vhuedzedzwa kha Vhamusanda fhedzi siviki i ite zwa siviki ngeno mukhantselara a tshi khou ita zwa polotiki, hu sia u nyadza Vhamusanda. Mufhinduli E12 u khou tshisa la uri maanda kha a fhiwe Vhamusanda othe o fhelela, vhorapolotiki vha bve ngauri vho vhuya a vha dzuli na shangoni lenelo, vha di tou vhone nga tshifhinga tsha dzikhetho fhedzi. Mufhinduli E10 u da na la uri maanda na thonifho zwi nga vhuwela arali mahosi vha litsha zwa u tambudza vhalanda nga u vha badelisa tshelede dzi sa fheli, vhasiwana vha nga shanduka vha nea thonifho yotha arali tshelede ya si vhe yone i no ranga phanda.

4.5.6 Vhupfiwa nga ha Khoros Musanda na Khothe dza Muvhuso

4.5.6.1 U khouda hu re khagala (Open coding)

Vhahudziwa vho sumbedza vhupfiwa havho nga ha khoros na zwine vhone vha vha dzhiisa zwone khoros. Vhahwe vha vhahudziwa vho di tshisa la uri sa izwi milandu ya hone i tshi ya nga dzigireidi, zwi a tatisa na u difhedzela tshifhinga nga u twa u tshi vhiga khoroni. Mönnig (1967:252) u tikedza maambiwa aya musi a tshi ri:

No tribe would tolerate a chief who referred all cases of assault or rape to the Commissioner's court.

Mufhinduli E13 ene u sumbedza uri khoroni ene u a ya fhedzi mulandu ha athu vhiga nahone u khou ima na uri khoros kha dzi di vha hone dzi tshi ya phanda, dzi songo vhulawa. Mufhinduli E14 ene u ima na mufhinduli E13 sa izwi a tshi khou sumbedza uri na ene u a ya khoroni fhedzi u vha a tshi khou tou toda u pfa uri mahosi a tandulula hani milandu ya vathu .

4.5.6.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli E15 na mufhinduli E16 vhone vha khou fhambana na avho vhañwe sa izwi vha tshi khou amba uri vhone vha a ya khoroni, nahone na milandu vha a i vhiga khoroni. Khoroni ndi ya ndeme khavho ngauri zwithu zwi a tandululwa zwavhuḽi u swika vhathu vha tshi pfesesa, nahone hu vha hu tshi khou shumiswa na luambo lwau musi vha tshi vhambedza na khothe dza Tshikhuwa. Vha isa phanda nga u sumbedza uri vha kha ḽi zwi takalela, nahone ndi zwa ndeme khavho zwa u ya khoroni. Izwi zwi tikedzwa nga Schapera (1956:183) musi a tshi ri:

It deals with all matters of tribal policy; and no action can be taken nor can any new law come into force until it has been approved of here.

Mufhinduli E17 na mufhinduli E18 vha sumbedza u fhambana na avho vhañwe ngauri vhone vha ri khoroni a vha vhuyi vha kanda na ḽuvha na ḽithihi ngauri a vha vhoni zwi zwa ndeme u sengelwa milandu musanda; vhone yavho milandu vha i vhiga khothe dza Tshikhuwa, sa izwi afho khoroni hu si yoṽthe milandu i no tea u sengwa hone .

Izwi zwone zwi itiswa nga muvhuso wa Vhatshena we wa dzhia maanda kha mahosi wa swika hune wa dzhenelela na kha mafhungo a dzikhoroni. Mafhungo ayo ane mufhinduli E1 na mufhinduli E18 vha amba a tikedzwa nga Mönnig (1967:251) musi a tshi ri:

In the performance of his jurisdiction the chiefs court is restricted to cases resulting from tribal law and custom. Certain specified crimes such as rape, murder and assault, are withheld from his criminal jurisdiction. In all cases, tribesmen may go on appeal to the Bantu affairs Commissioners court or may even ignore the chiefs court and take case directly to the Commissioners court.

Mufhinduli E6 u sumbedza uri u itela uri khoroni ya musanda i shume, nahone vhathu vha i dzhie nṽtha, ndi khwiṽne milandu ine ya vha miṽtuku i tshi sengwa heneḽho musanda, i si tsha tendiwa khothe. Mufhinduli uyu u khou khwaṽhisedza ḽa uri khothe kha hu ye milandu ine ya nga ya u vhulaha vhathu zwine zwa nga u tswelana zwifuwo zwi sengwe musanda. Mufhinduli E19 u khou ḽa na ḽa uri khoroni dzi khou fa ngauri hu ambiwa mafhungo a si na mushumo. U ṽea tsumbo nga shango ḽa hawe

hune vha twa vha tshi khou rera mafhungo a mavhida, vha tshi khou litsha u amba a mveledziso ya shango sa u kaidza vhuvemu kha vhaswa. Zwa milandu i no ofhisa sa u via zwi itea u reriwa khothe, sa izwi i tshi tea u sengwa nga ndila ya mulayo uri hu sa do hatulwa na vha songo tshinyaho.

4.5.7 Tshahalelo ya Ndivho ya Kutovhekanele kwa Vhuhosi

Radzipfunzo Nemudzivhadi (1998:XVIII) ndi muhwe we u bvukulula tshiphiri tsha kutovhekanele kwa vhuhosi ha Tshivenda kwe na vhañwe havhaaluwa havhudziswa vha sumbedza uri Mahosi a Tshivenda u bva murahu a vho ngo vhuya vha vuwa vho lingana. Hu na ane a vha ntha havho vhothe, nahone onoyo ndi Thovhele (Supreme King). U da ha Vhatshena zwo thithisa mutevhe uyo vhunga vho vha vha sa tendi uri vhuhosi hashu hu na Thovhele. Vhatshena kana vhakoloni avho vho da he vha tsisa vhuimo ha vuvhili; ha u thoma ha vho sala vhuhosi vhu tshi vho thoma kha khosi. u ya nga ha radzipfunzo Nemudzivhadi (1998:xviii) o sumbedza mutevhe uyo nga ndila i tevhelaho:

Thovhele (King), khosi khulu kana mahosi mahulu (paramount chief, Khosi (chiefs) na gota (headmen). This traditional royal arrangement was interfered with when the colonial and South African authorities lowered the status of the first two, raised some from the fourth level and dump them into the third level.

4.5.7.1 U khouda hu re khagala (Open coding)

Mufhinduli E1 ene a tshi nea mutevhe wawe wa vhuhosi u zwi vhea nga ndila i tevhelaho: King, Khosi, Gota, Mukoma, Tshilindamufula. Mufhinduli E3 ene u amba uri a hu na zwithu zwo raloho. Mufhinduli E13 ene u zwi vhea nga hei ndila: Thovhele, Khosikhulu, Vhamusanda, Vhakoma, Gota. Mufhinduli E20 ene uri: Thovhele, Musanda, Vhakoma, Vhalanda. Mufhinduli E21 ene uri Vhamusanda, Vhakoma, Vhalanda. Mufhinduli E10 na mufhinduli E8 vhone vha amba zwine zwa fana ngauri mutevhe wavho ndi wa Gota na Vhakoma. Mufhinduli E22 ene u tshisa la uri ene mutevhe wonoyo ha u divhi na luthihi. Mufhinduli E9 nga afha ene uri kutevhekanele kwo ima nga ndila i tevhelaho: Khosi, Vhamusanda, Gota na Nduna. Mufhinduli E6 ene u zwi vhea nga ndila heino: King sa King Solomon, Thovhele,

Vhamusanda, a tshi ya phanda u sumbedza uri ene vhakoma ha vha vhali ngauri a si vha dzofha la vuhosini.

4.5.7.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli E1 u khou tshisa la uri zwithu hezwi kha zwi ite uri zwi dzhene kha silabasi zwi funziwe na zwikoloni u itela uri zwi sa xelexele. A tshi ya phanda u khou amba na la uri kha zwi ite zwi tshi ambiwa na khoroni, vhanwali vha dzibugu vha zwi n'wale vhunga zwi tshi do tuwa tshothe vathuni vha sala vha sa zwi divhi. Mufhinduli E13 ene u sumbedza uri a nga takalela uri vhana vha thome u funzwa mvelele na maitele a Tshivenda vha kha di vha vhatuku uri zwi thuse kha uri ha si latwe vhubvo hashu khathihi na uri ndivho i songo xela xela. Mufhinduli E14 ene u da na la uri hu nga vha khwine vhaswa vho funzeaho vha tshi n'wala bugu dzi kwamanaho na zwa tshinwe na tshinwe tshi kwamaho mvelele ya Tshivenda uri zwithu zwi si xele.

VHALANDA VHATUKU

4.5.8 Tshodiso nga ha Tshivhambo kha Vhaswa

Vhaswa vha ano maduvha ho dala vhana vhane vho bebwa musi vhaaluwa vha si tsha tou dzhiela ntha zwithu zwa sialala nga hone u shavha uri ndi vuhedeni. U da ha vharumelwa vha vhurereli ho itisa uri vhabebi vha tshi vhu tangedza vha late zwothe na zwine zwa vha zwi zwavhudi, naho zwinwe zwi tshi di vha zwi si zwavhudi. Vhabebi vha kha tshifhinga tsha u talela ithelevishini na u vhalala bugu, vha hangwa vhana kha u vha pfumbudza kha zwa silala lavho u fana na izwi zwine lushaka lwa Maindia vha ita.

4.5.8.1 U khouda hu re khagala (Open coding)

Mufhinduli F1 u khou sumbedza uri zwine a divha nga ha tshivhambo ndi zwa uri ndi fhethu hune vhasidzana vha laiwa hone nga ha vhudifari ha uri vha vhe khomba na u dovha hafhu ha vha hune ha tshinelwa hone mitshino ya Tshivenda. Mufhinduli F2 ene uri tshivhambo ndi mudi une wa vha wavhudi nahone u thonifheaho. Mufhinduli F4 uri tshivhambo ndi tshithu tshine tsha ita uri mudi u vhe na tshirunzi, nahone u thonifhee. Mufhinduli F8 ene a tshi talutshedza uri tshivhambo ndi fhethu hune ha fhatiwa musidzana a vhibva.

Mufhinduli F15 ene u tshisa ja uri tshivhamboni ndi fhethu hune ha fhatiwa munna na musadzi wa matshelo. Mufhinduli F16 ene u na muhumbulo une wa fana na wa mufhinduli F1 sa izwi vha tshi khou amba zwine zwa fana. Ene uri tshivhambo ndi fhethu hune vhasidzana vha vha vha tshi khou laiwa nga ha vhufumakadzi, nga ha maitele a sialala ja Tshivenda khathihi na u tlatshedzwa nga ha zwine vhabebi vhavho a vha vha vhudzi.

4.5.8.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli F1 u fha muhumbulo wa uri vhakoma vha tea u da tshikoloni nwaha munwe na munwe hu tshi itelwa uri ri songo hangwa maitele a sialala jashu. Mufhinduli F4 u vhona zwa khwine hu u ri zwithu izwi zwi dzhene kha silabasi zwi funziwe zwikoloni uri vhana vha aluwe vha tshi zwi divha, na vhabebi mahayani vha di dzulela u zwi amba uri zwi nwelele. Mufhinduli F5 u ima na mufhinduli F4 kha ja uri kha zwi funziwe zwikoloni vhana vha tshi kha di vha vatuku uri vha nambe vha aluwe na ndivho yo fhelelaho. Mufhinduli F9 ene u fha muhumbulo u sa tutshelelani na wa havha vhanwe; ene uri u vhona hu khwine zwi tshi ambiwa kha thelevishini, kerekeni, gurandani, radioni na kha zwiimiswa zwothe.

4.5.9 U Shaea ha Ndivho kha Vhaswa Siani ja zwa Vhuhosini

4.5.9.1 U khouda hu re khagala (Open coding)

Mufhinduli F6 u khou sumbedza uri zwa mavhusele a zwa Tshirema ene ha tou a divha zwavhu di vhunga zwi zwithu zwa tshikale, zwino vhathu vha vho vhuswa nga ndila ya polotiki. Mufhinduli F10 u amba ja uri ndivho iyo ine ene a vha nayo a i tou mu fusha nahone zwi nga vha zwi tshi khou itiswa na ngauri mavhusele a mahosi ano maduvha a si a vhukuma; zwenezwo zwi a tusa na dzangalelo ja vhaswa kha zwa vhuhosini. Mufhinduli F11 u tshisa ja uri mafhungo ayo na ene ha a divhi sa izwi shango li tshi khou vhuswa nga ANC. Mufhinduli F12 na mufhinduli F13 vha kha lithihi leneli ja u amba uri ndivho ine vha vha nayo a vha vhoni i tshi nga tou vha isa fhethu ngauri zwinzhi zwa mvelele ya havho a vha zwi pfesesi, nahone a i khou vhuya ya ita na tshanduko thukhutukhu kha matshilo avho.

4.5.9.2 U khouda ha mbuedzo (Axial Coding)

Mufhinduli F14 ene uri u vhona zwi khwiṅe uri ṅwana a tshe kha murole wa fhasi, a mbo ḡi thoma na u gudiswa nga mafhungo a vuhosi a tshe muṭuku, u itela uri a aluwe e na ṅdivho yo fhelelaho. Mufhinduli F15 u khou ima na muhumbulo wa mufhinduli F14 kha ḵa uri kha zwi gudiswe vhana tshikoloni, ngauri ndi fhethu hune ṅwana muṅwe na muṅwe a ya hone a tshi ṭoda pfunzo.

Mufhinduli F17 ene o tou fhambana tshoṭhe na avho vhaṅwe ngauri ene u khou ri vharangaphanda vha siviki ndi vhone vathu vhane vha nga ita uri fhungo ḵa nga ha vuhosi ḵi phadalale, nahone ḵi ṭavhanye u ḡivhea vathuni nga maanda kha shango ḵine avho vathu vha vha miraḡo khaḵo. Mufhinduli 18 na mufhinduli F19 vhone vha ṭahisa fhungo ḵavho ḵo fhambanaho na ḵa avho vhaṅwe vhoṭhe. Vhone vha ri fhungo ḵa nga zwa vuhosi kha ḵi ambesiwe hayani nga vhaaluwa, vhunga vha vhone vhane vha vha na ṅdivho nnzhi nga ha zwithu zwa kale sa izwi hu vhone vho tshilesaho nga tshifhinga tsha hone, ngeno hu uri avha vhaṅwe vhaṭuku vho ḡala ṅdivho kha sia ḵa zwa polotiki. Mufhinduli F20 ngeletshedzo yawe o tou kokotolo na ya mufhinduli F18 na mufhinduli F19 ngauri ene u khou tou ri vhana vhaṭuku kha vha tambele tsini na vhomakhulu vhavho uri vha ḡo konou wana pfunzo yo fhelelaho nahone yo dziaho kha vha kegulu na vha kalaha.

4.5.10 Ṽdivho ya Luambo lwa Musanda

4.5.10.1 U khouda ho vuleaho (Open coding)

Mufhinduli F6 u sumbedza uri vhasidzana nga luambo lwa musanda vha vhidzwa upfi ndi vhakololo ngeno vhatukana vha tshi vhidzwa u pfi ndi mazhinda. Mufhinduli F7 ene o tou sumbedza uri ene u sokou ḡivha uri ndi vhakololo, zauri hu vha hu na dzina ḵa vhatukana na vhasidzana ene ha zwi ḡivhi. Mufhinduli F9 ene u ṭalutshedza uri vhatukana vha vhidzwa upfi mazhinda ngeno vhasidzana vha tshi vhidzwa upfi mavoḡa. Mufhinduli uyu u amba zwine zwa fana na zwa mufhinduli F13 na mufhinduli F17. Mufhinduli F3 ḵawe ndi ḵithihi na mufhinduli F7, u sumbedza uri ene ha zwi ḡivhi, u ḡi sokou vhona uri vhatukana na vhasidzana ndi vhana vha musanda vhoṭhe.

4.5.10.2 U khouda ha mbuedzo (Axial coding)

Mufhinduli F10 uri u vhona zwa khwiṅe zwi zwa u guda nga ha luambo ulwu lwa musanda kha siḽabasi ya tshikoloni u fana na dzenedzi dziṅwe thero dzine vha dzi fundedzwa, nahone u ṭahisa ḽa uri zwi fanela u tou vha khombekhombe u itela uri vha ḽivhe nga ha zwa lushaka lwa havho. Mufhinduli F13 u ima na ḽa mufhinduli F10 musi a tshi ri kha zwi gudiwe tshikoloni ngauri tshikoloni ndi hone hune ṅwana a tea u takuwa hone na pfunzo. Mufhinduli F16 na ene u tikedza zwa mufhinduli F10 na mufhinduli F13 kha ḽeneḽi ḽa uri luambo lwa musanda nga lu gudiwe tshikoloni vhana vha tshi kha ḽivha vhaṭuku vha hule vha na ṅdivho yalwo nahone na vhahulwane musi vha tshi dalela, misanda kha vha ite uri vha tshi swika vha ambe nga luambo lwo teaho, uri na vhaṭuku musi vha tshi khou tshimbila navho vha ḽo vha vha tshi khou u pfa luambo ulwu vha namba vha lu ḽowela, vha lu ḽivha.

4.5.11 Nḽivho kha Vhaswa nga ha u Kumela

4.5.11.1 U khouda hu re khagala (Open coding)

Mufhinduli F1 u sumbeda uri ene zwa u kumela u a ḽi zwi pfa zwenezwi vhaaluwa vha tshi khou zwi ita nahone ene a nga zwi ita. Mufhinduli F1 musi a tshi kumela u zwi vhea nga ṅḽila heino: “khakhamela muhali, maruma dzi ndevhelaho, iwe une wa ri ifa nda fa. Mavu a shango ḽino, mamburuku tshi na karati.” Mufhinduli F2 na ene o sumbedza uri u kumela ene u a zwi kona sa izwi na ene o pfa vhahulwane vha tshi zwi ita. Ene u zwi vhea nga ṅḽila yawe yo fhambanaho na ya mufhinduli F1, ene uri: “Musanda wanga, khakhamela tshi dada muhali, iwe une wa ri ndi fa nda fa nndedee, nndedee ḽambatshekwa ḽo fara segere muhali musanda wanga. Lutiitii lwo ambara thathanana nndedee, bete ḽo ambara phuraphura, tshaphuri tshi na karati muri u sa rwiwi nga ṅḽadzi.” Mufhinduli F3 na ene o ḽavho na kumela nga ṅḽila yawe i sa fani na ya avho vhavhili, naho hu uri maṅwe a maipfi a a ṭutshelana. Ene u zwi vhea nga hei ṅḽila: “Tshidada muhali! Khakhamela! ḽambatshekwa ḽi na segere. Magona a ṅemeṅeme! Iwe une we ifa nda fa Muhali! ḽiguluvhe ḽihulwane ḽa Luonde! Ndeendee.”

4.5.11.2 U khouda ha mbuedzo (Axial coding)

Mufhinduli F8 uri ndi khwine ri tshi kha di vha vhatuku ri gudiswe nga ha maitele aya a musanda ho katelwa na u kumela sa izwi ene a tshi pfa vhahulwane vha tshi zwi ita fhedzi ha tou zwi pfa zwavhuḽi lune ndi khwine vho tou zwi fundedzwa khathihi. Mufhinduli F13 ene u ima na mufhinduli F21. Ene uri kha zwi tou dzheniswa kha silabasi ya tshikoloni vha tou zwi gudiswa khathihi nahone ene a nga takalela na u tou zwi imba sa zwidade ngauri zwidade zwe ene a zwi imba a tshe kha murole wa fhasi na namusi u kha di zwi divha.

4.6 MVALATSWINGA

Kha ndima ino ngudo yo vha yo disendeka kha u sumbedza datha yo kuvhanganyiwaho ine ya bva kha khweshenee dzo dadziwaho nga mahosi, vhaaluwa na vhaswa, khathihi na maitele a u sengulusa datha iyo. Vhuhosi ha Tshivenda vhu khou sumbedza ho khakhelwa nga vhavhusi vho vhusaho u bva murahu, kha vha muvhuso wa vhukoloni, vharumiwa vha vhurereli, muvhuso wa khethululo nga lukanda na muvhuso wa namusi une wa vha wa demokrasi. Vhavhudziswa vhothe vha khou sumbedza u vhaaisala, naho vhañwe vha tshe na fulufhelo la uri arali ha nga vha na u dzula fhasi zwithu zwi nga dzudzana.

Ndima ino yo dala zwililo zwa mahosi na vhalanda vhavho kha u sa farwa zwavhuḽi nga muvhuso, nga maanda na ndila ye muvhuso wa demokrasi wa zwi itisa zwone malugana na zwa u dzhenisa vha “civic” na makhantsejara ngauri avho vha khou vhone vha tshi vho diita mahosi, ngeno vha vhalanda. Vhavhudziswa vhane vha nga vhaaluwa vha khou sumbedza vha sa khou farea zwavhuḽi na luthihi na nga lunyadzo lune lwa vha lu tshi khou itwa nga thangana ya murole kha u sa thonifha mahosi. Thangana yeneyo na yone i na mbilaelo ya u sa pfumbudzwa nga ha mavhusele na nga u gudiswa mikhwa na maitele a zwithu zwa Tshivenda; ndi ngazwo vha tshi swika hune na vhone vha si divhone mulandu ngauri khavho hu na mvelele mbili khavho, ya Tshirema na ya Tshikhuwa.

NDIMA YA 5

MAWANWA NA THEMENDELO

5.1 MARANGAPHANDA

Ndima yo fhiraho kha ino ngudo yo vha yo ḡisendeka kha tsenguluso ya datha na u sumbedza datha yo kuvhanganywaho ine ya bva kha mbudzisavhathu dzo vhudziswaho dza dovha dza ḡadziwa nga mahosi na vhalanda. Datha iyo yo senguluswa ro lavhelesa ḡila mbili dza u khouda, dzine dza vha u khouda ha khagala (open coding) na u khouda ha mbuedzo (axial coding). Izwo zwo itisa uri ri pfe zwi ṭokonyaho mahosi khathihi na vhalanda vhavho. Zwiṭokonyi zwi thusa kha uri vhupfiwa ha vhathu he ha vha ho dzula khanani dzavho vhu bvele khagala. Vhupfiwa uho ndi he ha ṇwalwa u ya nga thero dzo fhambanaho.

Tshipikwa tsha ndima ino ndi u lavhelesa thero dzo wanalaho, dzine dza ḡo ri thusa kha u bvisa mawanwa khathihi na themenndelo dza zwitumbambiluni zwa vhafhinduli. Ṭhalutshedzo i ḡo ḡisendeka kha thaidzo dzine dza khou ṭanganiwa nadzo nga mahosi kha u thithiswaha mavhusele avho nga mivhuso yo fhambanaho, zwine vhalanda vha khou dinwa ngazwo nga mahosi na siviki, khathihi na mbilaelo dzine thangana ya murole ya khou vhaiswa ngadzo. Afha hu khou shumiswa u khouda ha vhunanguludzi (selective coding) vhune ha thusa kha u nanguludza thero dza mawanwa.

5.2 MAWANWA NA THEMENDELO DZI BVAHO KHA DATHA YO KUVHANGANYWAHO

Thero dzine dza ḡo sedziwa kha ino ngudo ndi dzi tevhekanaho:

- U dzhielwa fhasi ha vuhosi / mahosi nga mivhuso i tevhelaho.
- Muvhuso wa vhukoloni na u dzhiela mahosi mashango.
- U ḡa ha mamishinari na vhurereli ha Tshikhresite.
- Muvhuso wa Tshiṭalula nga lukanda.
- Muvhuso wa demokrasi, masipala u dzhiela mahosi mashango.
- Vhuḡifari ha mahosi tshitshavhani.
- Mahosi kha vha gude kha vhokhotsi avho na vhaṇwe vha huṇwe.

- Makhotsimunene na vha muṭa a vha khou ita mushumo.
- Pfunzo maelana na zwa vuhosi zwikoloni, miḡini na huṅwevho.
- Mbilaelo dza mahosi nga ha Ndayotewa.
- U fhandekanywa ha lokhesheni na miḡini ya mahayani nga masipala.
- 'Workshop' dza u pfumbudza mahosi makhantseḷara vha miraḡo ya vhaṅwe.
- U sa dzhielwa nṱha ha luambo lwa musanda.
- U wa ha tshirunzi tsha muḡi wa musanda.
- U kumela ndi zwiswa kha vhathu vhanzhi.

5.2.1 U Dzhielwa Fhasi ha Vhuhosi / Mahosi nga Mivhuso

5.2.1.1 Muvhuso wa Vhukoloni

Vhavhudziswa vho bvisela khagala thero ya nga ha vhavhusi vha vhukoloni kha u ri vho thithisa hani mavhusele a Tshivenda. Izwi zwi khou sumbedza zwo ita tshinyalelo i si na vhukono na luthihi kha mahosi; khathihi na fhungo ḷa nga ha u dzhielwa shango ḷavho. Vhavhusi vha vhukoloni ndi vhaḷa vhe vha swika Afrika Tshipembe nga miṅwaha ya vho 1652. Vhavhudziswa vha khou sumbedza uri vhathu avha vho tshinya shango nga u thithisa mavhusele a mahosi a Vhavana ngauri vhathu avho vho dzhielwa maṅḡa a u vhusa na mashango avho, vha si tsha vhone vhaṅwe vha shango. Vharumiwa avha vha khou sumbedza vho vha na lunyadzo luhulu, u ya nga vhavhudziswa, vhunga vhaṅwe vho ita na u pfuluswa mashangoni avho vha vho ya kha a vhaṅwe he vha swika vha vho nga vhalanda.

Vhavhudziswa vho bvela phanda na u ri sumbedza uri vho swika he vha tsitsa na maimo a mahosi a Vhavana e a vha a tshi thoma kha vhuimo ha Thovhele (King), we a vha a ene a re nṱhesa ha mahosi oṱhe, ha ḡa mahosi (chiefs), magota (headman) na mhakoma (petty headmen). Fhedzi hu khou wanala uri vho ḡa he vha vhulaha vhuimo ha u thoma ha Thovhele vha vho tsitsela vuhosi fhasi ha vho thoma kha khosi (chief). Avha vhone tshavho ho vha hu u ṱoḡa u ḡivhona vho dzhia shango ḷa wela nga fhasi havho. Tshavho ho vha hu u ṱoḡa uri mahosi vha vhone vhone vhakoloni sa vhavhusi ngeno hu uri vhakoloni ndi vhone vhaṅwe vha tea u luvha kha mahosi.

5.2.1.2 U ḡa ha mamishinari / vharumiwa vha vhurereli ha Tshikhresite

Vhavhudziswa vho bvisela khagala uri mamishinari na vhone ndi vhaṅwe vha vharumiwa vha Vhatshena vhe vha swika fhanḡ Afrika vho ḡisa vhurereli ha Tshikhresite. Mawanwa kha vhavhudziswa a sumbedza uri vharumiwa avho vho ḡisa vhurereli ha Tshikhresite. Ho ḡa he vha shandukisa vhatu kha mvelele ya havho ya Tshirema, vha vha laṡisa na miṅwe ya mitshino, vha ri ndi tshihedeni kana ndi maitele a zwa vuhedeni. (Vuhedini ndi ḡipambwa ḡi bva ho kha ‘heathen’, zwine zwa amba muthu a si mutendi). He vharumiwa avha vha vho ṡoka midzi hone kana vha fhiwa tshitentsi tsha u fhaṡa kereke kana mishini (mission), ho vha hu tshi mbo ḡi shandulwa na dzina ha swa ḡa tshiṡasini.

Mufhinduli BB2 u sumbedza mamishinari vho ḡisa phambano kana vhuluṡa vhukati ha vhadzulapo ngauri vhadzulapo vhane vha dzula tshiṡasini vho vha vha tshi vho ḡipfa vha vhakhethwa vha si tsha fanela u ṡangana na vhaṅwe, na khoroni vho ḡo ḡipfa vha vha khwiṅe sa izwi hu zwithu zwa vuhedeni, vhana vhavho ṡṡeli a vha tsha imbelwa na mitshino ya sialala sa zwigombela na tshikona vha tshiṡasini vho vha vha sa dzheneleli. Zwoṡhe zwo vha zwi tshi khou vhuya kha ḡeneli ḡa vuhedeni. Mufhinduli uyu a tshi isa phaṅda o sumbedza na uri na maamberele o swika he a shandulwa nga vharumelwa avha vha vhurereli ha Tshikhresite. Ho swika he vhafumakadzi vha tshiṡasini vha si tsha tenda u ambara na miṅwenda, makunda na vhuṡomolatsie. Vhaṅwe vha vhavhudziswa vha thungo dza Mangondi vho sumbedza uri na ṅamusi vhone vhabebi vhavho a vha tendi u ambara miṅwenda ngauri vha zwi dzhia uri ndi zwiambaho zwa vuhedeni. Vharumiwa avha vho swika he vha fhandekanya na mavhiḡa ha vha na mavhiḡa, a vhakhriste ane a wanala tshiṡasini, ha dovha vha na mavhiḡa a shango ane a vhulunga vhane vha vhidzwa u pfi ndi vhahedeni. Mashango ane a nga ‘Gouldville Mission’ (Vhufuli), ‘Beuster’ (Maungani), Georgenholtz (Haluvhimbi) ‘Siloam’ (Tshisinisa), ‘Elim’ (Mpheni) na huṅwevho o fhedza vho nambatedza madzina a mahayani a ngei Yuropa na a vharangaphanda vhavho.

Fhedzi maṅwe a mawanwa a ḡi sumbedza uri hu ḡi vha na zwivhuya zwiṅwe zwe avha vha ri ḡisedza sa u nga vho ḡisa zwikolo na zwibadela zwe vhatu vha hashu vha vha vha si nazwo, vha vho fhedza vha tshi khou konou ṅwala ngauri vha dzhena

zwikolo. Izwi zwo thusa uri mafhungo a lushaka lwa Vhavenda o vha a tshi do vha a songo nwaliwa a fhedza a songo divhea kha vho daho murahu.

5.2.1.3 Muvhuso wa tshitalula nga lukanda

Vhavhudziswa vho isa phanda na uri bvukululela zwe muvhuso wa khethano nga lukanda / tshitalula wa ita kana wa shela mulenzhe kha u thithisa vuhosi ha Tshirema. Maambiwa a ri sumbedza uri muvhuso uyu wo isa phanda na u khethekanya vhathu, wa dovha hafhu wa ri disedza zwine zwa vhidzwa u pfi ndi “tribal, regional na territorial authority”. Izwi ndi zwine mahosi vha khou sumbedza vha songo zwi takalela nahone na namusi a vha khou zwi funa vhunga i si yone ndila kwayo ya mavhusele na malangele a vuhosi. Ngudo ino i isa phanda na u bvisela khagala uri mahosi vho vha vha sa khou fariwa zwavhuḁi nga hoyu muvhuso wa tshitalula ngauri vha khou sumbedza uri arali wo vha u tshi vhone u tshi nga u khou hanedza kana u sa ima na zwine vha khou amba, wo vha u tshi mbo di pfuluswa wa iswa kule na haya hune wa do fhedza tshifhinga u sa vhuyi hayani. Hu di nga na musi arali wo fhiwa vhuimo ofisini dzavho, wo vha u tshi kombetshedzwa u ita zwine vha toda; arali wa ita zwine vha sa zwi tode wo vha u tshi mbo di sudzuluswa kha vhuimo uho ha fhiwa muḁwe.

Vhavhudziswa vha ino ngudo vho isa phanda na u bvisela khagala uri muvhuso uyu wo vha isa mahosi vhukuma, sa izwi vha tshi khou sumbedza uri wo da na mulayo u no pfi “The Bantu Authorities Act “, wa dovha wa disa zwine zwa vhidzwa upfi ndi muvhuso wa vhudilangi “independent system”; hune na henefha ho vha hu vhudilangidzina vhunga zwothe zwo vha zwi kha di langwa nga muvhuso uyu. Mahosi vho vha vha tshi tou vhudzwa uri vha fanela u ita mini kha vhathu vavho (Independent Venda).

Themendelo

Themendelo yo vha ya uri Vhatshena ndi khwine vha sendele kule kha zwa mavhusele a Tshirema sa izwi hu si na zwivhuya zwine vha disa. Zwe muvhuso uyu wa vha wo tshinyadza khazwo zwi tea u vholela murahu, mahosi vha newe maanda e vha vha vhe nao vha dovhe vha vhuse nga ndila yone yo teaho.

5.2.1.4 Muvhuso wa demokrasi masipala u dzhiela mahosi mashango

Vhavhudziswa vha bvisela khagala uri muvhuso uyu ndi we mahosi vha vha vho takala vhukuma uri ndi hone zwithu zwothe zwi tshi do vhuelela ngonani vhunga vho vha vho dzhielwa maanda nga mivhuso yo fhiraho. Fhedziha, hu khou vhone tshi tshi tou vha tshimangadzo kha mahosi musi vha tshi vhona zwithu zwi tshi khou tou na u vhilingana zwi tshi ya; vhalanda vhavho a vha tsha langea, ho no sokou dala nda kha vhadzulapo. Maambiwa nga vhavhudziswa o bvisela khagala uri muvhuso uyu wo da he wa disa zwithu zwine zwa vhidzwa upfi ndi mimasipala, zwisi zwa vho vhidzwa upfi ndi wadi (Ward).

Muvhuso wonoyu u khou dovha hafhu wa vhone wo vhea vathu vane vha vhidzwa upfi ndi vharangaphanda vha siviki (civics) vane u ya nga vhadzulapo vha khou vhone vha tshi khou dzhiela vakoma mushumo. Vhalanda vha isa phanda na u sumbedza uri a vha tsha divha uri Vhamusanda ndi nnyi kana vharangaphanda ndi vhone, sa izwi li no tewa musanda li tshi dovha la teululwa nga vahulwane vha siviki. Vhavhudziswa vha ita na u ri nea tsumbo nga ha maitele a Tshivenda a u avhela vhalanda zwitentsi. U ya nga Tshivenda, mukoma wa shango linwe na linwe ndi ene ane a vha na ndango ya u tshetshela vhadzulapo zwitentsi; fhedziha nga yenei nda i re hone shangoni, mukoma musi a tshi ita wawe mushumo wa u tshea tshitentsi, na muhulwane wa siviki u a tshetshela vhadzulapo zwitentsi. Vhadzulapo vha tshi zwi sumbedza vhe u tou vha mupfufhi u si mphire. Izwi zwi khou itiswa ngauri muvhuso a u ngo bvisela khagala mashumele a mirado ya siviki na mahosi. Mahosi vha khou vhilaela uri musi muvhuso u tshi dzhia tsheo ya zwine zwa vha kwama, kha vha kwamiwe milayo iyo hu vhe na u tendelana musi i tshi fhoxwa sa izwi i tshi sia i tshi khou bvula maanda a mahosi na u vha dzhiela fhasi. Izwi zwi tikedzwa nga zwi bvaho kha muvhigo wa mahosi wa (1997:14) musi u tshi ri:

- (a) The government is not sincere towards them and that the present land policy is actually aimed at undermining the authority and the phasing out of the institution of traditional leaders
- (b) Chiefs are not consulted when policy is being drafted on land matters

Izwi zwi tou tikedza tshothe uri mahosi a vha khou kwamiwa musi muvhuso u tshi vhea milayo yawo, zwa sia vha tshi khou bvulwa maanda na u tsitselwa fhasi vhukuma. U ya nga mañwe a mawanwa kha vhavhudziswa vha ngudo iyi, zwi tou vha khagala uri na miñwe ya milayo i dovha ya vhewa nga ndila ine ya si bvele khagala tshothe vhukati ha mahosi na mimasipala. Musi ri tshi lavhelesa Mulayo wa Nomboro ya 41 wa 2003 (Act no 41 of 2003) (2003:12) wone wo ima nga u rali:

5. (1). The national government and all provincial governments must promote partnership between municipalities and traditional council through legislative or other measures.
3. A traditional council may enter into a service delivery agreement with a municipality in accordance with the Local government: Municipality systems Act, 2000 (Act No. 32 of 2000) and any other applicable legislation.

Izwi zwa milayo iyo yo bulwaho afho ntha zwo mbo di tou bvisela khagala vhukuma uri muvhuso a u ngo amba fhungo lawo lo tandavhudzea lune zwi khou ita phambano vhukati ha mahosi na mimasipala, sa izwi mulayo u tshi khou tea u amba uri kha hu fhatwe vhuthihi (partnership) vhukati ha mahosi na masipala.

Maambiwa nga vhavhudziswa a bvela phanda nga u ri topelela zwiñwe zwa zwine zwa kha di kwama shango, zwine ndi zwiñwe zwa zwithu zwine zwa khou tou fhisavhathu vhukuma. Izwi ndi zwine zwa khou wanala vhuponi ha la Ha Mphaphuli (Thohoyandou na Sibasa) hune ha khou wanala masipala a tshi khou sokou shandukisa madzina ane mashango ayo a vhidzwa ngao. Mañwe a mashango e a bulwa ndi a tevhelaho, Muledane hu vho vhidzwa Block J, Miluwani hu vhidzwa Unit C, Samvuni hu vhidzwa nga la Unit D, Tshivhumbe na hone hu vhidzwa Unit D,

Maniini hu vhidzwa nga la Block M, Zazamela nga la Block G, Tshiluvhi hu vhidzwa nga la P-West, Mathaphu hu vho vhidzwa Block A, Ha Ralushai hu vho vhidzwa Block Q, na mañwe manzhi a songo bulwaho afho. Izwi vhadzulapo vha khou sumbedza u sa fushea nga hazwo vhunga madzina a tshi irwa hu vha na zwine a amba. U ya nga vhadzulapo vha na mbilaelo dza uri “Block” na “Unit” zwi sia zwi si tsha amba tshithu kha lushaka vhunga musi dzina li tshi irwa li vha li na zwine la amba; sa muthu a tshi bebwa a tshi irwa dzina line li vha li na zwine la khou amba kana u vha humbudza vhabebi vhawe. Vhavhudziswa vha bvisela khagala u sa farwa

zwavhuḍi nga u shandukiswa ha madzina aya vhu nga “history” i tshi ḍo xela ha sokou sala ḵone ḵedere “G” ḵo rangwa phanḍa nga “Block” kana “Unit”.

Madzina aya maswa uya nga mawanwa, ndi ane mahosi vha khou mangala, sa izwi vha tshi vha vha songo vhudzwa. Vha sumbedza uri vha swika hune musi na vhalanda vha tshi vha vhudzisa khoroni vha wana vha si na phindulo nazwo sa izwi zwi zwithu zwine zwa khou itwa na vhone vha songo vhudzwa. Vha isa phanḍa nga u sumbedza uri na vhadzulapo vha swika hune vha nga vha sa ḵaḵa fulufhelo khavho sa izwi vha si na vhuḍifhinduleli kha vhalanda vhavho. Muḵwe wa vhavhudziswa o swika he a ḵea na tsumbo nga kuḵwe kusi ku no vhidzwa u pfi Sokoutenda. A tshi bvela phanḍa o ḍo sumbedza uri Vhatshena musi vha tshi pfulusa vhathu nga ḵwaha wa 1965 kha kusi ku no vhidzwa u pfi Maḵhaphu, hune zwino hu vhidzwa nga ḵa “White area”, vho vha isa fhethu he vhone vhaḵe vha hu ira dzina ḵa uri Sokoutenda, kha ḵa Miluwani he vha dzula vha sa funi, vho vho sokou tenda ngauri ho vha hu si na zwine vha nga ita. Musi ri tshi lavhelesa dzina ḵiswa ḵo ḵewaho afho fhethu ndi ḵa Unit C; zwine u ya ngavho a zwi tsha vha na zwine zwa amba. Zwi sia ḍivhazwakale ya vhathu avho i tshi khou thuthea lune na vhaswa vha sia vha si tsha ḍivha uri vhathu vha tshi swika hune vha dzula afho hu vha ho bvelela mini.

U ya nga vhuḵfiwa ha mahosi ri wana hu na mbilaelo khulu vhukuma musi hu tshi lavheleswa na miḵwe ya mishumo ya misanda ine ya tea u itwa nga vhalanda. Mahosi vha khou sumbedza uri muvhuso uyu wo swika hune wa vhulaha na madzunde nga ngeno na pfumbavhulo vhalanda vha si tsha tenda u bvisa. Vha sumbedza uri vhalanda vha pfa vha na pfanelo ngauri vhaḵwe vhavho vha pfala vha tshi swika hune vha amba uri “ri kha muvhuso wa Demokrasi a ri tsha ita zwithu izwo”. Tshumelo ya musanda i khou vhone yo thithisea vhukuma ngauri ndi zwithu zwe vhathu vha vha vha tshi zwi ita vha si na na mbilaelo khazwo, hu ḍi nga na u isa pfumbavhulo ndi tshipiḍa tsha nduvho.

Themendelo

Themendelo ndi ya uri mahosi kha vha ḵhonifiwe nga muvhuso sa izwi vha vhone vhaḵe vha mavu. Polotiki kha i litshe u khakhisa kha kuvhusele kwa shango. Zwi nga vha zwavhuḍi vhukuma arali masipala a tshi nga lavhelesana na zwa mveledziso ya

shango sa u vhona uri maḡi a hone, u fhaṡiwa ha kiliniki na zwikolo, u khuriwa ha bada fhedzi musi a sa athu vhea tshikolo kana tshifhaṡo kha shango ḡa muḡwe (khosi), u fanela u thoma u ya u vhiga musanda vhunga vha vhone muḡe wa shango nahone na tshitentsi tshine a ḡo vhea mveledziso khatsho tshi fanela u vha o tshi ḡewa musanda nahone o tevhedzela zwoṡhe zwine zwa tewa u itwa.

Iḡwe ya themendelo ndi ya uri milayo ya muvhuso kha i bvele khagala vhunga yo vhea mafhungo ayo yo dzumbama lune na zwone zwi khou ḡisa ḡaḡo na u nyadzana ngauri a hu khou tou pfi khosi i fanela u ita hezwi, masipala a ite hezwi, zwo bviselwa khagala. Mahosi na vhadzulapo vha vhona zwi tshi nga vha zwavhuḡi arali muvhuso u tshi nga dzula fhasi ha tou thomololwa milayo zwavhuḡi nahone yo vheiwa khagala uri hu si vhe na u ḡaḡa ngauri a hu tsha konou vhone uri khosi ndi nnyi. Ha vhidzwa khoro, na muhulwane wa siviki u a vhidza muṡangano. Hu khou dovha hafhu ha themendelwa uri vha siviki kha vha tende uri shango ndi ḡa mahosi, vhone vha tou vha vhalanda; ndi hone zwithu zwi tshi ḡo tshimbila zwavhuḡi arali mulanda a tshi tenda u vha mulanda.

Iḡwe ya themendelo ndi ya uri nduvho kha dzi ye phanḡa, vhalanda vha luvhe musanda. Dzunde na ḡone kha ḡi vhe hone nga ḡḡila yo funzeaho, madzuloni a uri vhathu vha lime, kha hu wanale iḡwe ḡḡila ine vhathu vha nga isa phanḡa na u ita tshumelo dza musanda hu si na u badelwa khaho.

5.2.2 Vhuḡifari ha mahosi tshitshavhani

Mawanwa kha vhavhudziswa a dovha hafhu a ri bvisela vhupfiwa vhu bvaho vhathuni, vhune hu khou wanala uri hu na mbilaelo dzi sa takadzi na luthihi dzine dzi khou sumbedza uri mahosi a vha khou ḡifara zwavhuḡi na luthihi; lune zwa sia zwi tshi khou, ita uri vha nyadziwe. Vha khou sokou wanala mahalwani, vha tsa ḡṡha na fhasi na vhathu phepho kana vhalanda, vha sokou ḡidzhenisa kha u sokou tshimbatshimbila na thangana ya murole zwa sia vhana vha tshi vho fhedza vha si tsha vha ṡhonifha. Vhaḡwe vhavho hu khou ḡi pfala uri a vha na vhuḡifari havhuḡi siani ḡa vha zwikete kana ha vha mmeni, hune wa wana hu tshi khou lwelwa vha mbeu ya tshifumakadzini na vhalanda.

Vhahudziwa vha isa phanda na u ri sumbedza uri na siani la dzikhorho mahosi vha khou vhone vha tshi sokou dzehenelela musi fhungo li tshi kha di rerwa ngeno hu uri hu fanela u lindela fhungo li tshi sukwa; la konou tou diswa khavho nga ndila yo teaho ha konou dzhiwa tsheo.

Mañwe a mawanwa ndi a uri mahosi vha khou vhone vha tshi funesa tshelede, vha hangwa uri vhone vha khou tea u shumela lushaka. Vhalanda vha khou disa mbilaelo dza uri tshelede dzine dza todiwa musanda dziñwe dzadzo dzi khou wanala dzi sa khou tou pfala zwavhuḍi u fana na tshelede ine ya vhidzwa upfi ndi ya Tshigango. Tshelede iyi zwe zwa wanala ndi zwa uri i khou fhambana u ya nga mashango. Vhadzulapo vha khou vhilaela uri i khou thoma kha R20 u ya kha R1000. Vha khou dovha vha sumbedza uri zwi bva na kha uri u a ita u tshi isa nduvho naa musanda lune arali u sa iti u tshi isa, sa izwi hu tshi khou vhone hu na bugu dzine musi u tshi toda thuso musanda dza thoma dza vulwa, arali wa wanala u tshi nga u ita u tshi pfuka u disa nduvho musanda, u do diwana u tshi tou gagavhuliwa vhukuma. Zwithu izwi zwi dzikusa mbilu dza vhalanda.

Themendelo

Themendelo ndi ya uri mahosi vha zwino kha vha litshe u funesa tshelede vha ite mushumo wavho, muhumbulo muhulwane u wa u toda u thusa vhathu vhavho khathihi na u shumela lushaka sa izwi vha tshi hola muvhosoni. Zwine vha nga ita ndi u tou lilela muvhosoni vha engedzelwe muholo. Inwe ya themendelo ndi ya uri mahosi kha vha dithonifhe uri na lushaka lu kone u vha thonifha, vha songo sokou wanala vha tshi khou ita zwithu zwi sa divhalei zwine zwa sia zwi khou vha nyadzisa nga lushaka u fana na u sokou wanala vho ima na mbeu dza tshifumakadzini zwiṭaraṭani. Hu khou dovha ha themendelwa uri kha vha tshimbile na vhane vha tea u tshimbila navho. Vha songo tendelwa vha tshi tshimbila vhe vhothe vhunga vhañwe vhavho mirunzi i tshi kha di vha mituku; vha fanela u wana ngeletshedzo kha vhathu vhahulwane.

5.2.3 Mahosi kha a Gude kha Vhokhotsi avho na Vhañwe vha Huñwe

Vhahudziwa vho dovha vha ri topelela uri vhathu vha khou swika hune vha vha na tshililo tsha uri mahosi vha zwino a vha khou nga vhakale nga ndila ine vha khou

ḡifara ngayo, na zwine vha khou vhusisa zwone shango. Vhaaluwa vha khou swika hune vha ṭhavhea nga mikhwa ya hone ine musi vha tshi vhambedza na mahosi vha kale, a vha khou wanala hu na phambano lune zwi sia vha si tsha pfesesa uri izwi zwithu zwine zwa vhidzwa upfi ndi vhuhosi zwi kha ḡi vha hone naa vhunga vhone vho guma u zwi vhona kale.

Themendelo

Hu khou themendelwa uri zwi nga vha zwavhuḡi arali vha tshi nga edza zwe vho khotsi avho vha itisa zwone nahone vha dovhe vha sedze na maṅwe mahosi a dziṅwe dzitshaka. Vhaṅwe vho swika hune vha ṅea tsumbo nga vhuhosi ha Britain. Vha khou sumbedza uri Queen Elizabeth a hu swiki hune vha ḡo sokou mu vhona huṅwe na huṅwe, u kha ḡi tou vha muthu a tevhedzaho zwa tsha hawe, nahone zwoṭhe zwine zwa reriwa nga hazwo u tou ḡa a vhudzwa nga ṅdila yoneyone.

5.2.4 Makhotsimunene na vha muṭa a vha khou ita mushumo

Vhavhudziswa vha khou isa phanda na u sumbedza uri miraḡo ya muṭa sa makhotsimunene, ndumi na vhomakhadzi a vha khou ita mushumo sa izwi vhe vhone vhane vha tea u tshimbidza mafhungo a muḡi wa musanda khathihi na u eletshedza khosi. Fhedzi zwine zwa khou vhonala ndi zwa uri a vha khou swika hune vha ḡidina nga u shela mulenzhe, nahone zwi khou sia zwi tshi khou ḡisa tshinyalelo kha kuvhusele ngauri u wana na mahosi vha tshi vho ita zwithu zwine a vha khou tea u zwi ita u fana na u sokou vhonala mavhengeleni. Madzuloni a zwo hu tea uri hu rumiwe ndumi vhone vhaṅe vha vho tou takutshedza; lune ndi zwithu zwo vhifhaho hezwo. Makhotsimunene one mushumo wao na vhone vha khou vhonala vha sa khou u dzhiela ṅṭha sa izwi mahosi vha tshi khou swika hune vha xela kha zwine vha khou ita, zwa sia vha tshi vho nyadziwa na nga vhalanda. Zwi itwa ngauri khoro ya musanda ine ya vha yo vhumbwa nga makhotsimunene na vhaṅwe, a vha khou ita mushumo wavho wa u eletshedza khosi. Kha miṅwe mivhundu hu khou wanala uri musi khoro yo dzula, makhotsimunene ha khou swika hune a vhonala na luthihi, hune zwa swika hune na vhalanda vha vho zwi dzhia uri kani kha musanda uyu a hu na makhotsimunene.

Vhomakhadzi na vhone vha khou vhonala vha sa khou d̥idina kha tshidulo tsho vha livhanaho, sa izwi zwithu zwine zwa nga zwa uri khosi i tea u mala kha tshiṭanga tshifhio zwi tshi bva khavho na lushaka lwa havho. Zwi khou vhonala uri mahosi vha khou sokou d̥imalela vha sa sedzi uri muthu ndi mukololo kana a si mukololo. Vhavhudziswa vha isa phanda nga u fha na tsumbo ya vuhosi ha Britain uri Mukololo (Prince) Charles ha ngo sokou mala. Maitele aya a u sokou mala a khou tshinya mvelele ya kumalele a vuhosini ha Tshivenda.

Zwiṇwe zwine zwa khou tou ṇaṇisa ndi zwa uri mirado iyi ya khoru ya musanda a vha tsha dzula na misanda. Vhaṇwe vavho u wana vha tshi tou vhuya, tshiṇwe tshifhinga vha a fhedza na ṇwaha vha sa athu vhea na lwayo lwavho musanda; zwa sia zwithu zwi tshi khou ṇaṇa u tshinyala. Vhenevho vha murado wa khoru vha khou dovha vha vhonala hu tshi nga Tshikhuwa tsho no vha dzhenesa lune zwiṇwe zwa maitele a zwithu zwa havho a zwi khou itiwa nga ṇdila yone ya maitele a Tshivenda; zwa sia zwi tshi khou ṇaṇa u xedza na u tshinya mvelele ya Tshivenda.

Themendelo.

Zwi khou vhonala zwi zwa ndeme vhukuma arali vha murado wa muṭa vha tshi nga swika hune vha dzula vha pfana uri vha vhone uri vha nga ita hani uri musanda hu ṭhogomelwe, nahone vha dzule vha tshi eletshedza khosi misi yoṭhe. Ndumi i khou fanela u salwa murahu uri i ite mushumo wayo wa u rumiwa arali hu na zwine zwa khou fanela u itwa. Makhotsimunene kha vha takutshedze, vha d̥ivhonadze na khoroni misi milandu i tshi rerwa khathihi na vhomakhadzi. Musi khosi kana Vhamusanda vha tshi khou fara lwendo, hu khou themenndelwa uri kha vha tshimbile na vhathu vho teaho ngauri nga Tshivenda khosi a i tshimbili i yoṭhe. Ndi ngazwo vha tshi fhedza vha tshi ita zwithu zwi no vha nyadzisa ngauri vha vha vha si na vhathu vhahulwane tsini vhane vha d̥o kaidza, vha vha vho d̥iimisa nga vhoṭhe.

5.2.5 Pfunzo maelana na zwa vuhosi zwikoloni, midini na huṇwevho

Maambiwa nga vhavhudziswa a bvisela khagala uri vhaswa vha khou shaya ṇdivho yo dziaho maelana na kuvhusele kwa sialala kana zwa mavhusele a vuhosi ha Tshirema. Vhaswa vha na tshililo tshihulu tsha u sumbedza uri vhone zwithu zwinzhi a vha zwi gudi zwikoloni ngauri kha siṭabasi yo tewaho a hu na na huthihi hune vha

pfa hu tshi khou funziwa nga mafhungo a vuhosi; vhone ndivho yavho ndi thukhu nahone na zwiṭukutuku zwine vha zwi divha zwi khou xela tshoṭhe. Vhaswa vha khou bvela phanda na u sumbedza uri zwine vhone vha divhesa ndi zwenezwi zwa maelana na polotiki vhunga zwi tshi vha zwi tshi khou hashiwa hoṭhe sa radioni, thelevishinini, zwiṭarātani na kerekeni. Vha isa phanda nga u amba uri nahone izwi zwa sia la vuhosini khavho vha vhona zwi si zwa ndeme vhukuma sa izwi zwi tshi vhonala zwi si na mishumo nahone a zwi vha fhateli vhumatshelo havho sa izwi polotiki i tshi khou vhonala i khwine sa izwi i tshi do fhedza i tshi khou vha sikela mishumo.

Themendelo

Tshithu tshihulwane tshine tsha nga itwa tsha disa thuso ndi uri hu itiwe uri silabasi ya zwikoloni i dzhenise na mafhungo a mavhusele a Tshivenda. Nahone izwi zwi dzheniswe kha mirole ya fhasi hune zwi tou vha na vhuṭanzi ho fhelelaho uri mugudiswa muṁwe na muṁwe u do gudiswa ngudo iyo sa izwi zwi khombekhombe u ita thero dzoṭhe dzo randiwaho kha mirole ya fhasi. Kha mirole ya sekondari zwo vhonala zwi tshi nga dina sa izwi hu tshi vha hu tshi vho thoma u khethiwa thero dzine mugudiswa a vha a tshi khou takalela u dzi ita. Hu khou bvelwa phanda na u themendelwa uri na kerekeni, radioni na kha thelevishini kha hu swike hune mafhungo aya a ambiwa nga hao sa izwi hu tshi di ita hu tshi ambiwa nga ha tshaka dza mashango a kulekule ane zwi tshi lavheleswa, a zwi sii ṁwana wa Muvenda a tshi bindula khazwo ngeno zwa lushaka lwa hawe a sa zwi divhi.

5.2.6 Mbilaelo dza mahosi nga ha Ndayotewa

Vhavhudziswa vha bvela phanda na u ri bvukululela zwauri mahosi vha na mbilaelo khulwane vhukuma ya uri a vha khou dzhielwa nṯha na khathihi nga Ndayotewa ya Afrika Tshipembe ine ya khou amba malugana na kushumele kwa mahosi vhathuni. Mahosi vha khou sumbedza u sa fushea nga tsheo dzo dzhiiwaho nahone vha khou ri a vha khou kwamiwa kha zwithu maelana na tsheo i no dzhiwa nga vhaṁwe vha vharangaphanda vha polotiki. Vhavhudziswa vha isa phanda na uri bvisela khagala kha fhungo la uri mahosi a vha khou fushea na nga tshelede ine vha khou holelwa

yone nga muvhuso. Zwi sia i tshi nga ndi thukhu ngauri vha khou vhone hu na vhuḁa ha tshelade vhune vha khou vhu ita kha vhalanda.

Nḁila ye Ndayotewa ya vhea ngayo mafhungo a shango ha khou swika hune vha fushea. Ndi ngazwo vha tshi khou swika hune ha vha na pfudzungule vhukati havho na vhavhusi vha polotiki. Ngudo ino i isa phanḁa na u ri bvisela khagala uri muvhuso wa demokrasi wo thoma nga ḁwaha wa 1994. Zwo raloha nga 14-15 Thangule 1997 mahosi vho ḁo vha na “workshop” Pretoria ye ya farwa nga mahosi a mavunḁu othe a fhanḁ Afrika Tshipembe, vha tshi khou sumbedza u sa fushea na u bvisela mbilaelo dzavho khagala nga yeneyi Ndayotewa. Muvhigo (1997:4) u tikedza izwi zwo bulwaho afho ḁtha musu u tshi ri:

Chiefs expressed concern that the 1996 constitution fails to specifically mention powers and functions of the traditional leaders. It was mentioned that the constitution only provides chiefs to exercise ceremonial and advisory functions which in turn restricts them from governing the country and administering their communities.

Themendelo

Zwi nga vha zwavhuḁi arali muvhuso u tshi nga dzula fhasi wa swika hune wa ita uri milayo ine wa vhea i songo vha milayo ine ya si vhe khagala kana ya si bvisela khagala mishumo ya mahosi, sa izwi zwi tshi khou sia zwi tshi khou ḁisa ḁḁaḁo kha vhadzulapo na kha mahosi nga maanḁa musu ro lavhelesa masipala ene muḁe. Muvhuso wone uḁe kha u ite uri tshifhinga tshi ḁaho musu u tshi vhea milayo kana tshithu tshiḁwe na tshiḁwe tshine tsha khou kwama mahosi, u dzule fhasi navho vha ambe vha swike hune vha tendelana uri mulayo mukene u ḁo vha nga ḁila nkene. Hu khou dovhiwa ha themendelwa uri mahosi kha vha fhiwe tshikhala kana tshifhinga tsha u dzhenelela kha dzulo ḁiḁwe na ḁiḁwe ḁine ḁa kwama mahosi khathihi na vhalanda vhunga vhe vhone vhaḁe vha shango. Zwa sa ralo zwi a khakhisa kha u pulana kana u dzudzanya nga ha mveledziso dza vhupo ngeno vhaḁe vha shango vha songo kwamiwa na u zwi ḁivha vha sa zwi ḁivhi. Hu bvelwa phanḁa nga u themendelwa uri rapolotiki kha litshe zwa shango zwi dzudzanywe nga mahosi vhone vhaḁe, vhone vha sedzane kana vha lavhelesane na zwa mveledziso ya

shango u fana na u khura dzibada khathihi na u fhaṭa zwikolo, fhedzi na zwenezwo zwi songo itwa Vhamusanda vha sa zwi ḡivhi.

5.2.7 U fhandekanywa ha lokhesheni na miḡini ya mahayani nga masipala

Vhavhudziswa vha ri ṭandavhudzela uri masipala u khou sokou dzhia na vhupo ha mahayani a tshi hu wedza kana a vhu shandukisa ha vho vha vhupo hune ha wela fhasi ha lokhesheni. Izwi zwi khou ḡi dovha zwa vhuya kha ṭeneli ṭa u shaea ha tshumisano vhukati ha masipala na mahosi ngauri hu na mbilaelo vhathuni ya uri vha sokou mangala musi vho ya musanda vha tshetshelwa zwitentsi hu si kale masipala u khou vha bvisa uri fhethu afho ho no itwa ḡorobo. Zwi no vhaisa ndi zwauri vhaṅwe vha vha vho no vhea na mishasha ine ya fhedza yo khuriwa. Maambiwa nga vhavhudziswa o isa phanda na u sumbedza uri zwi tou vha khagala uri a hu na nyambedzano yavhuḡi vhukati ha masipala na mahosi ngauri vharangaphanda avha vhavhili vho vha vha si nga si swike hune vha nga dzhia vhupo vhuthihi vha vhu tshetshela vhathu arali ho vha hu na pfano. Vhalanda na vhone vha khou sumbedza u ḡaḡa sa izwi vha tshi vho laṭa fulufhelo kha avha vharangaphanda vhoṭhe. Vhaṅwe vha vhalanda vhahulwane vha ita na u sumbedza uri kale na kale vhone vha ḡivha tshitentsi tshi tshi tshewa musanda kha vhupo ha mahayani.

Muhumbulo uyo u tikedzwa nga Meer na Camphell (2007:5) a tshi khoutha “The Communal Land Rights Bill” musi a tshi ri:

The role of traditional authorities in land administration is stipulated within the Communal Land Rights Bill, amended on 08 October 2000 the amendment states that the councils established in terms of the Framework Act, will have land allocation and administration powers and functions in communal areas...

Themendelo

Themendelo ndi ya uri masipala kha tevhele maga a vhukuma ane a fanela u dzhiwa musi vho ya mashangoni ane a vha nga fhasi ha ndango ya mahosi. Masipala kha ḡigudise u ya musanda a dzule fhasi na miraḡo yo teaho musi vha sa athu ḡisa mveledziso iṅwe na iṅwe vhunga mveledziso ine ya khou tea u itiwa i tshi vha i tshi khou itwa mavuni a Vhamusanda. Vhamusanda kha vha kwamiwe nahone vha vhe

vhone vhane vha sumba vhupo kana fhethu hune ha tea u shumelwa hone vhunga zwi zwone zwine zwa do thusa kha pfudzungule dzine dza khou bvelela.

5.2.8 “Workshop” dza u pfumbudza mahosi, makhantseḽa, miraḽo ya siviki na vhaḽwe vharangaphanda

Vhavhudziswa vho swika hune vha bvisa na vhupfiwa ha u sumbedza uri mahosi, makhantseḽara, vha miraḽo ya siviki, a vha khou vhonala vha tshi nga vha do swika hune vha do litsha u vhangisana na u nyadzana. U sa pfana uhu hu vhonala hu tshi do bvela phanda vhunga hu sa khou tou vha na ndivho yo fhelelaho ya u sumbedza uri nnyi ndi nnyi, nahone u fanelwa u farwa nga ndilade. Vhavhudziswa vha isa phanda nga u ri bvisela khagala uri mahosi, makhantseḽara, vha miraḽo ya siviki vha khou swika hune vha daḽisa na vhalanda kana vhadzulapo nga ndila ine vha khou vhusisa zwone shango. Vhadzulapo vho laḽa fulufhelo kha u divhona vha tshi khou vhuswa nga zwigwada izwo zwo bulwaho afho nḽha.

Themendelo

Themendelo ndi ya uri zwi nga vha zwavhuḽi arali muvhuso wa nga dzhenelela kha u ita uri hu vhe na u pfumbudza hune ha do farwa hu u itela u pfumbudza mahosi, vha siviki, makhantseḽa na vhaḽwe vha songo bulwaho vhane vha ita vha tshi shuma kha u ḽisa mveledziso ya shango. Mushumo uyu wa u pfumbudza u do thusa kha u lamukanya havha vharangaphanda, ngauri ho ḽala u sa ḽhonifhana nahone zwi sia vhatu vha sa tsha pfesesa uri a re na maanda shangoni vhukati ha masipala na Vhamusanda ndi nnyi? Izwi zwi do thusa na kha u fhungudza ndaḽo ine ya khou wanala kha vhadzulapo / vhalanda ngauri havha vharangaphanda vha do fhedza vha tshi vho divha uri vha tea u shuma ni, vha tea u tou zwi itisa hani, nahone vho tevhela maga afhio. Izwi zwi tikedzwa nga De Villiers (1997:55) musi a tshi ri; “The relationship between traditional leaders and elected government structures should be clearly defined.”

5.2.9 U sa dzhielwa nḽha ha luambo lwa musanda

Vhavhudziswa vha isa phanda na u sumbedza mbilaelo dzine vhavha nadzo malugana na luambo lwa musanda. Vha khou vhilaedzwa ngauri musi vho gonya

thavhani vha khou wana uri luambo lune lwa khou shumiswa kha vhudavhidzani na nga vhakololo ndi lonolwu lwa nnyi na nnyi, a hu khou vhuya ha swika hune vha davhidzana nga luambo lwo teaho lwa musanda. Vhañwe vha vhavhudziswa vho ita na u sumbedza uri luambo ulu vhone vha a ḡihudza ngalwo sa izwi hu si na na musanda na muthihi wa dziñwe tshaka sa Vhasuthu, Mazulu, hune vha wana hu na luambo lune lu tou pfi ndi lwa musanda fhedzi. Vhavhudziswa vha khou vhilaedzwa na nga vhana vha musanda vhane vha vha vhakololo vha sa koni ulwo luambo. Vha tshi ya phanda vha sumbedza uri a si vhakololo fhedzi, na mirado ya muta ano maduvha u fana na makhotsimunene, vhomakhadzi na vhañwe vha davhidzana nga luambo lwa nnyi na nnyi, hune na iwe wa musiwana wa swika hune wa mangala wa fhedza wo amba navho nga lwonolwu luambo lwo ḡowealeho. Vhavhudziswa, nga maanda vha vhaaluwa, vha khou swika hune vha si faree zwavhuḡi nga ndila ine vhalanda vha swika hune vha si tsha kumela musi vho kandwa. U sa kumela honohu vha sembedza uri ndi lunyadzo luhulu lune vha khou lu ita.

Themendelo

Hu khou themendelwa uri luambo holwu kha lu dzhielwe nṱha lu swike hune lwa funziwa na zwikoloni, i tou vha khombekhombe kha vhagudiswa vhoṱhe, u itela uri musi vha tshi gonya musanda vha kone u amba nga luambo kwalo lwo teaho vhupo honoho. Hu khou dovhiwa ha themendelwa uri zwi nga vha zwavhuḡi mahosi vha tshi swika hune vha nga langana nga tshavho vha vha na u pfumbudzwa hune vhana vha musanda vha pfumbudzwa nga ha zwoṱhe zwine vha fanela u tshilisa zwone sa vhakololo khathihi na ndila ine vha tea u davhidzana ngayo u itela uri naho vhasiwana vha tshi xela huñwe, vhakololo vhone vha vhe vha tshi khou ḡivha luambo na oṱhe matshilele a musanda. Ngudo ino i bvela phanda na u themendela uri vhana vha vhasidzana kha vha vhidzwe nga maipfi o teaho sa vhakololo ngeno vha vhatukana vha tshi ḡo ḡi vhidzwa sa mazhinda, u itela u ṱhonifha zwe mvelele ya ri farela zwone. Hu khou dovhuwa hafhu ha themendelwa uri vhathu kha vha ḡifundḡedze uri musi vho dzula henefho hune vha vha hone, musi vha tshi kandwa nga Vhamusanda kha vha ḡiḡowedze u kumela hu u itela u sumbedza ṱhonifho kha Vhamusanda na u ita zwithu nga ndila ine mvelele ya zwi itisa zwone u itela uri maitele a zwithu a songo xela.

5.2.10 U wa ha tshirunzi tsha muḍi wa musanda

Vhavhudziswa vha ri sumbedza uri hu na mbilaelo dzine dza bva vhathuni dzine dza khou sumbedza u shanduka ha nzulele ya muḍi wa musanda. Izwi zwi khou bva ngauri musanda u ḍivhelwa u wanala thavhani hune na muthu a tshi ya u ḍi thoma a tou gonyisa zwi tshi tikedza uri vhukuma u khou ya thavhani. Tshililo tshihulwane tshi khou pfala tshi tshi bva kha vhaaluwa vha tshi dinwa na nga nzulele ya pfamo musi vha tshi i vhambedza na zwine vha ḍivhisa zwone nzulele ya pfamo musi hu sa athu swika Vhatshena. Vhaaluwa vha sumbedza uri iyi ndi nnḍu ine i tea u tḥonifhiwa sa izwi i sa tei u sokou swikiwa nga nnyi na nnyi. Zwi tshi khou itwa ngauri ano maḍuvha hu fhaṭiwa nnḍu dza malege dza sia zwoṭhe zwi tshi khou vha fhasi ha tḥanga nthihi. Mutheo wonoyo wa nnḍu dza ano maḍuvha ndi wa Tshikhuwa tshenetshi tshine tsha khou vhone tshi tshi khou tshinya. Misanda i khou dovha ya vhone yo pfuluwa nṯha ha thavha ya ḍa heneḥo hune ha dzula vhalanda lune a ho ngo dzumbama, hu khagala. Zwiṁwe zwa mawanwa ndi zwa uri na nnḍu dzine dza nga zwivhambo a dzi tsha wanala. Vhasidzana vha vho shaya hune vha tea u tshinela hone ngoma ya vhusha. Hu vho tou fhaṭiwa ofisi, lune zwi khou wisa tshirunzi tsha muḍi wa vhukuma wa musanda. Mipfunda yone na mitsheṭo i khou vhone na yone i tshi ḍo ngalangala lwa tshoṭhe. Vha sumbedza uri mitsheṭo i na mḥshumo mihulwane vhukuma vhunga yo vha i tshi xedza na mutsinda sa izwi miṁwe yo vha i tshi nga mona ya dovha ya vhuya fhethu huthihi lune na vhalindi vha a tḥavhanya vha u wana na u vhone uri muthu uyu ndi mutsinda.

Themendelo

Afha hu khou themendelwa uri zwi nga vha zwavhuḍi arali naho hu si uri vhathu vha nga tou vholela tshoṭhe tshikale, u fhaṭa nnḍu dza mahatsi ndi khwine vha tshi lingedza u ita uri kha dzenedzo nnḍu dzine vha khou fhaṭa pfamo i vhe yo sendela kule na kamara / phera dza vhana na vhaeni, uri hu vhe na tshirunzi. Lufhera lwa u vhonele thelevishini na lwone kha lu sendele hanengei bvungwi hu sa swikiwi nga nnyi na nnyi. Hu ḍi nga na musi vhafuwi vha tshi ambara malinga kha vha lingedze u zwi ita nga nḍila ine zwa sia zwi tshi khou vha takula vha vha muthu wa tshirunzi. Mueni kana vhaeni na vhone vho ḍa u dala kha zwi itwe nga nḍila dzoṭhe uri vha si vhuye vha sendela na hune ha vha na nnḍu i no dzula vhafuwi, kha vha dzule

heneffho ho teaho u ṭanganedzelwa vhaeni uri vha si vhuye vha vuwa vho sendela tsini na n̄du iyo sa zwe zwa vha zwi tshi itiswa zwone kale.

5.2.11 U kumela ndi zwiswa kha vhaswa vhanzhi

Vhavhudziswa vha sumbedza uri mafhungo aya a u kumela ndi zwithu zwine khavho a vha zwi ðivhi, vha tou humbulela kha zwenenzwi zwine musi vho ði wana vha vhuṭamboni hune ha vha hu na mahosi, vha pfa vhaaluwa vha tshi kumela. Na zwauri zwi itelwani a vha ðivhi, ndi ngazwo na vhone vha tshi pfa vha si na na ndavha nazwo.

Themendelo

Afha hu khou themendelwa uri vhaaluwa kha vha ðifhe tshifhinga na thangana ya murole kha u vha gudisa nga ha maitele a zwithu zwa musanda, ngauri naho arali vhagandisi vha dzibugu vha gandisa, maitele a hone a vha nga a ðivhi, zwi ði ṭoda vho ita n̄dowendowe uri musi vha tshi zwi ita vha ite nga n̄dila yoneyone.

5.3 MVALATSWINGA

Ndimba iyi yo vha yo ðisendeka kha mawanwa a bvaho kha mbudziso dzo vhudziswaho vha vhudziswa. Vhavhudziswa vha khou vhone vho ḡala mbilaelo dza zwithu zwinzhi zwine zwa sa khou tshimbidzwa zwavhuḡi vhuponi ha havho khathihi na kha vharangaphanda vhane ho sinyutshela vhavhusi u ḡala ha thaidzo idzo zwo itisa uri hu swike hune dza tou khethekanywa, ha sikwa thimu uya nga u fhambana hu u itela uri thaidzo idzo dzi kone u ṭhaṭhuvhiwa nga nthihi nga nthihi dzi songo ṭanganana. Hu na thaidzo dzine vhavhudziswa vha khou dinwa nga n̄dila ine vhorapolotiki vha khou farisa zwone vathu, thaidzo dzi kwamaho mimasipala, dzi kwamaho mahosi na vhorapolotiki, vakololo na vhaṇwe vha songo bulwaho. Ndimba iyi i dovha ya ri thusa kha uri a i ri fhi thaidzo fhedzi, i bvela phanda na nga u ri ðisedza n̄dila dzine thaidzo idzo dza nga tandululea nga dzo sa izwi i tshi vha yo ri n̄ea izwo nga n̄dila ya themendelo dzine dza nga itwa.

NDIMA YA 6

PHENDELO

6.1 MARANGAPHANDA

Ndima yo fhiraho yo vha yo disendeka kha tsenguluso ya thero dzo wanalaho dze dza vha dzi khou thusa kha u wana mawanwa a bvaho kha vhavhudziswa. Ho dovha ha wanala na themendelo dzine dza do thusa kha u tandulula zwitumbambiluni zwi dinaho mahosi kha u thithiswa havho nga Vhatshena na vhorapolotiki kha ndila ya mavhusele kwao a Tshivenda. Vhalanda khathihi na thangana ya murole na vhone vho bvisa vhupfiwa havho. Tshipikwa tsha ndima ino ndi u lavhelesa manweledzo a mushumo wothe u bva mathomoni u swika u tshi fhela, nga ha u bvulwa maanda a mahosi nga mivhuso yo fhambanaho, na uri hu nga itwa ni uri zwithu zwi vhuelele ngonani.

6.2 TSEDZULUSO NGA HA THODISISO (REVIEW OF THE RESEARCH)

6.2.1 Mutheo wa thodisiso (background of the study)

Ndila ya mavhusele a Vharema Afrika Tshipembe i vhonala yo khwaṭha tshoṭhe ngauri ndi one mavhusele ane Vharema vha a ṭoda hu u itela u tsireledza vhurema havho. Mavhusele aya a ndila ya vuhosi, a vhonala na Ndayotewa ya muvhuso i tshi khou zwi tikedza vhukuma, sa izwi tshumelo khulwane ya misanda i tshi wanala nga maanda vhuponi ha mahayani.

Fhano Afrika Tshipembe ro wana uri vuhosi ho do da he ha thithiswa nga u da ha Vhatshena nge vha shandukisa zwe Vhavenda vha vha vha tshi vhusisa zwone na maimo e vha vha vhe nao vha tshi itela u fusha ṭhodea dzavho vhone vhaṇe.

Vhuimo vhune ha nga ha Thovhele ro wana uri ho da he vha vhu vhulaya nge vha vha vha sa tendi uri vhu hone; ha shandukiswa na nzulele ya muḍi wa musanda. Maanda e mahosi vha vha vhe nao o bvulwa lu shavhisaho hu u itela u fusha ṭhodea dza Vhatshena. U dzhenelela ha tshikhuwa tshenetshi zwi sia ṛwana wa Murema a tshi vho xela tshoṭhe kha zwine a tea u tshilisa zwone ngauri polotiki khae i vha i tshi vho bvuma ṭhohoni u fhira zwa hawe.

6.2.2 Tsenguluso ya Mañwalwa

Afha ndi manweledzo a kwamaho zve vhañwali vha amba nga ha zve vhuhosi ha Tshivenda ha vha ho imisa zwone u bva kale. Vhañwali vho fhambanaho, ho katelwa Vhatshena na Vharema, vho do ñwala nga vhuhosi ha Vhavana u bva murahu tshifhinga tsha u da ha Dimbanyika a tshi bva Zimbabwe. Vhañwali vhane vha nga vho melo (1945), vhane vho da sa vharumiwa vha vhukoloni, vho amba zwinzhi nga ha vhuhosi ha Vhavana. Avha ndi vhe na vhone vha amba nga ha ene Thovhele. Dimbanyika sa ene we a vha e murangaphanda wa Vhavana. Vho sumbedza madele awe u swika a tshi dzula Dzaṭa.

Vhañwe vha vathu vhe ra pfa na vhone vha tshi amba nga vhuhosi uhu ndi vharumiwa vha Vhukhriste vhe vha vha vha tshi vhidziwa nga ḽa uri ndi mamishinari. Na vhone avha vho ita ṭhoḽisiso nga ha lushaka lwa Vhavana. Vho lavhelesa vha ḽadzisa ḽa uri Dimbanyika a tshi pfuka Vhembe, o ranga phanda Vhavana(Vhasenzi) vha da vha dzula Dzaṭa 1; he nga murahu vha pfulutshela Dzaṭa 2.

Mañwalwa a vhañwe vhañwali a bvela phanda na u amba nga ha u sumbedza mavhusele a musanda. Vhamusanda a vha vhusi vhe vhoṭhe, hu vha hu na makhotsimunene, khadzi, makhadzi na vhañwe vhanzhi vha songo bulwaho afha. Ngudo iyi yo do bvisela khagala na musi vhuhosi ha Tshivenda vhu tshi swika he ha khethekana ha bva mivhuso miraru. Vhañwali vhane vha nga vho Stayt (1968), vho do khwaṭhisedza na vhone zwa uri khosi ndi ngoho a i vhusi i yoṭhe hu si na makhadzi. Ene o ḽi ṭalutshedza na zwa uri makhadzi ndi khaladzi ya khosi yo no dzamaho.

Nga nḽani ha vharumiwa vha vhukoloni na mamishinari ri dovha ra vha na vhoradzipfunzo vha fhanu hayani, vhe na vhone vho ita ṭhoḽisiso vha ñwala zwinzhi nga ha vhuhosi uhu ha Vhavana na ḽila ine vha vhusisa ngayo. Ri na radzipfunzo Nḽemudzivhaḽi ane o amba vhukuma nga ha vhuhosi uhu. Ene o sumbedza na ḽila ye vhuimo ha vhuhosini ha tevhekana ngaho, u bva kha Thovhele ane a vha 'king', u swika kha vhuimo ha fhasifhasi, hune ha vha ha mukoma, Radzipfunzo Nḽemudzivhaḽi o do tikedzwa nga Rakhadani (2007) na Nḽethengwe (2005) na vhone

vho amba nga uku kutovhekanele kwa vhuimo ha vuhosi u bva kha Thovhele. Fhedzi avha vhuraru havho vho ḡa he vha fhambana ngauri N̄emudzivhadi o sumbedza mutevhe wa vhuimo vhuṅa ngeno Rakhadani o mba nga vhuimo vhuṭanu. N̄ethengwe ene o amba nga maimo a rathi, fhedzi vhoṭhe vha ima na ḡa uri wa nṯhesa ndi Thovhele.

Vhaṅwali vha Vhatshena na vha Vharema vha amba nga vuhosi naho hu uri vha Vhatshena vha na zwiṅwe zwine vha ita vha tshi shanda na u zwi dzumba, u fana na vhuimo ha ene Thovhele. Vuhosi ho sumbedziwa uri nga mulandu wa tshone Tshikhuwa, na musi hu tshi vho dzhena polotiki, ho ḡa he ha thoma u shanduka nga zwiṭuku nga zwiṭuku, zwa sia mahosi vha tshi vho vhusa nga nḡila ya Tshikhuwa. Zwe vha vha vha tshi tea u zwi tevhedzela zwo vha zwi tshi vha zwo ḡa na Vhatshena.

Ngudo iyi yo ḡi sumbedza uri musi mivhuso yo fhambanaho i tshi vhusa na mavhusule o vha a tshi shanduka, sa izwi ho ḡa he mashango maṅwe a vho wana na muvhuso wa vhuḡilangi. Zwo ita uri mahosi maṅwe a vho wana na maimo a u vhidzwa nga ḡa upfi ndi minista. Izwo zwo sia hu si tsha vhone muhulwane kana muṭuku vhukati ha khosi, mukoma kana gota

Vhaṅwali avha vho ḡo dovha vha amba na nga ha nzulele ya muḡi wa musanda. Nzulele iyi i khou vhone muhulwane yo ḡa he ya shanduka nga zwiṭuku nga zwiṭuku u swika ṅamusi. Nzulele ya muḡi wa Tshivenda wa vhukuma, u ya nga vhaṅwe vhaṅwali, wo vha u tshi vha wo dzula nṯha ha thavha hune zwa vha thusa kha u vhone zwa kule, nahone hu tshi dovha ha vha ho tingeledzwa nga miḡi ya vhalanda fhasi zwa sia vha tshi vha vho tsireledzea. Maṅwalwa nga vhaṅwe vhaṅwali o ri bvisela uri na musanda ho vha hu tshi dzula ho lindiwa vhusiku na masiari nga vhalindi. U tshi sedza zwino wa wana uri a zwi tsha wanala.

6.2.3 Ngona ya Ṳhōḡisiso (Research Methodology)

Afha tshihulwane ndi mafhungo a makuvhanganyele a datha. Musi hu tshi itwa Ṳhōḡisiso, hu na ngona dzine dza tevhedzwa dza Ṳhōḡisiso, dzine dza vha khwanthithethivi na khwalithethivi. Khwanthithethivi ndi ngona ine ya shuma musi hu tshi khou itwa Ṳhōḡisiso, hune ha shumiswa mbalo sa tshikalo, ngeno khwalithethivi i

tshi kwamesa; mafhungo a vhathu, zwine vha tenda khazwo, vhuḁipfi khathihi na zwinwe zwinzhi zwo vhalaho. Iyi ngudo yo kwamesa khwalithethivi, naho ho ḁi vha na zwiḁuku nga ha khwanthithethivi, sa izwi yo shumiswa musi ri tshi ḁea mbalo dza vhathu vhe vha ḁekedzwa mbudzisavhathu, vho vhuisahho khathihi na vhupo ho dalelwaho.

Kha ngudo ino mbudziso dzo rumelwa fhethu ha vhuḁoni ho fhambanaho kha vhathu vhahulwane na vhaḁuku. Vhathu vhenevho ho katelwa mahosi, vhakalaha, vhaḁegulu, vhomaine, makhadzi vha musanda, na vhaḁwe vha songo bulwaho afho. Mbudziso dzenedzo dzi katela dza u tou fhindulwa nga u tou ḁwala, dzine muthu a tou fhindula nga mulomo muvhudzisi a tshi khou shumisa theiphi rekhodo u vhulunga zwine zwa khou fhindulwa na u ḁwalela avho vha sa koni u ḁwala. Nga murahu muvhudzisi a konaha u zwi ḁwalulula hu si na tshine a khou siedza.

6.2.4 Tsenguluso ya Datha

Afha ndi he datha iḁa yo kuvhanganywaho vhathuni nga ḁḁila ya u tou fhindula mbudziso dza u tou ḁwalwa, dza u fhindulwa nga mulomo na theiphi rekhodo, dza senguluswa ri tshi sedza u ya nga mihumbulo ya vhathu vho fhambanaho; vhane ndi vhaaluwa, mahosi, vhaswa vha lushaka lwa Vhavanḁa. Datha yeneyo i vha i kha tshivhumbeo tsha khweshenee.

Muḁodisisi u isa phanḁa nga u khethekanya datha u ya nga thero. Muḁodisisi musi a sa athu ḁwala zwe vhavhudziswa vha vhudziswa u vhona uri vhavhudziswa vhawe vho tsireledzea nga ḁḁila ya u dzumbetshedza madzina avho. Vha fhindula a vha tsireledza nga u vha ḁea madzina kana nomboro dzine dza ḁo dzumba madzina avho. Afha ho shumiswa ḁḁila ya u khouda u saukanya / sengulusa mafhungo. Yeneyi ḁḁila yo konou bveledza thaidzo, zwiitisi na themendelo dzi bvaho kha vhavhudziswa.

6.3 MAWANWA NA THEMENDELO DZI BVAHO KHA DATHA YO KUVHANGANYIWAHO

Ngudo iyi yo ri bvisela zwithu zwinzhi vhukuma zwine zwa sia vhathu vho guda vhukuma sa izwi pfunzo i tshi wanala vhathuni. Ngudo iyi yo sumbedza uri musi ro

sedza ndila ya vhuhosi ha Tshivenda, vhahulwane, mahosi na vhañwe vha thangana ya murele vha na mbilaelo.

Ngudo hei yo ri bvisela khagala uri kha sia la mahosi, hu na vhuimo hune mahosi vha khou vhilaela ngaho sa izwi vho tsitselwa fhasi nga mivhuso yo fhambananaho u fana na mivhuso ya khethululo nga lukanda, mivhusoya demokrasi na miñwe i songo bulwaho. Mahosi vha na mbilaelo dza uri muvhuso wa demokrasi a u khou vha fara zwavhudi nga maanda vha tshi sedza zwine mirado ya siviki ya khou vha ita kha u vhilinganya vhalanda, ho katelwa na u sa vha na tshumisano vhukati ha masipala na mahosi.

Ngudo ino i dovha hafhu ya bvela phanda nga u kwama na vhaswa malugana na u shaea ha ndivho ine vha vha nayo siani la vhuhosi. Vhaswa vha khou shaya ndivho na kha sia la luambo lwa musanda na mafhungo a u tou kumela ndi zwithu zwine a vha khou vhuya vha zwi divha hu di tou vha na vha la na vha la.

Ngudo iyi i dovha ya sumbedza uri mahosi vha khou funesa tshelede, lune vha ita na u hangwa uri mushumo wavho ndi wa u thogomela vathu. Fhungo ili li khou lavhelesa tshelede ine ya vhidzwa upfi ndi ya tshigando. Hu na mita ine ya vha i tshi khou balelwa na nga zwiliwa, fhedzi vha pfi tshelede idzo vha dzi badele musi vha tshi toda thuso. Ngudo hei i tshi ya phanda i fha nyombedzelo kha vhudifari ha mahosi siani la mikhwa tshitshavhani. Hu na mahosi vhane a vha khou dithogomela na luthihi zwine zwa sia vhalanda vha na mbilaelo

Themendelo dzo vha hone uya kha masia othe hu u lavhelela uri vathu vhothe vha do swika hune vha shanduka. Vhaswa vhone ho themendelwa uri zwi nga vha khwine arali zwothe zwa ndeme siani la zwa musanda, ho katelwa na luambo, zwi tou dzhena kha silabasi uri vha tou zwi guda tshikoloni. Hu khou dovhiwa ha themendelwa u pfi kha vha fhiwe tshikhala tsha u dzhenela khoro u itela uri vha aluwe vha na ndivho yo fhelelaho kha ha matshimbidzele a zwithu khoroni.

Vhorapolotiki vhone hu khou ombedelwa uri kha vha vhe na tshumisano yavhudi na misanda, vha tutuwedze na mirado ya siviki uri i thonifhe mahosi, nahone vha shumisane navho; zwi huluhulu arali vha nga tou lavhelesa zwa mveledziso ya bada, u khwinisa zwikolo na u disa maqi. Hezwi zwiñwe zwothe, u fana na u tshea zwitentsi

vha zwi litshele Vhamusanda na mirado ya khoru. Ho dovhwa ha themendelwa uri masipala musi a sa athu tshea zwitteri, kha thome a kwamane na mirado ya khoru ya musanda, sa izwi a tshi fhedza o shandukisa vhupo vhune musanda vha vha vho no vhu nea vhathu ene a vhu ita dorobo ngeno Vhamusanda vhane vha vha mune wa mavu vha songo kwamiwa, vha sa zwi divhi.

Ndi zwa vhuhogwa vhukuma uri vhanwali vha bugu vha gandise bugu na dzi dzhenala dzine dza amba nga mafhungo a vuhosi, na ndila ine sialala la farisa ngayo matshimbidzele a zwithu itela uri zwi songo swika hune zwa xelaxela zwi di konou pfukela kha mirafho na mirafho

Ngudo ino i dovha ya ri bvisela uri tshirunzi tsha muji wa musanda tsho tsa kana tshi khou wa nga mulandu wa uri vha tshi vho fhaa vha khou kumba zwothe zwi daho na Vhatshena (pulane dza ndu) lune ndi khwine vha sa tou dzhia zwothezwothe vha tshi di ita vha tshi fhaa zwine zwa nga pfamo, tshivhambo nga tshivhumbeo tsha Tshivendavenda sa izwi zwiwe zwa Tshikhuwa zwi tshi sia zwi tshi khou wisa tshirunzi na u laa mvelele yashu.

6.4 U BVELA PHANDA NA THODISISO

U isa phanda na thodisiso ndi zwithu zwa ndeme ngauri zwi do vha zwi tshi khou thusa na u khwinisa nyimele ya zwa vuhosi tshitshavhani. Izwi zwi do thusa u lulamisa ndila ine mahosi vha khou fariwa ngayo nga vhalanda na vhorapolotiki. Zwi do dovha zwa thusa na vhaswa kha malugana na thahalelo ya ndivho ya zwithu siani la zwa vuhosini. Ri tshi da kha vhanwali, na vhone vha do wana tshikhala tsha u ita uri vha gandise bugu dzine dza do amba nga ha zwa vuhosi. Vhanwali vha matambwa na vhone vha do ita uri vha zwi dzhenise kha radio na televishini uri zwi kone u swikela kha lushaka.

6.5 PHENDELO

Thodisiso ino yo vha yo disendeka kha u todisisa u bvulwa maanda kha mahosi khathihi na vhuimo vhune ha wanala musanda. Ho wanala uri mahosi, ndi ngoho, vho bvulwa maanda ane vha vha naho tshitshavhani nga vhorapolotiki, vhalanda na vhanwevho. Ngudo iyi i dovha ya isa phanda na u sumbedza mahosi uri vha khou

tea u ita uri vha mirado ya muta, sa makhotsimunene, vha shanduke vha difhe tshifhinga kha zwa sia la vuhosini. Vhathu vhane vha nga makhotsimunene a vha tou vhone zwavhuḁi kha mishumo, zwi tou vha zwa ndeme vhukuma uri vha takutshedze.

Vhaswa na vhone vha khou tea u difha tshifhinga tsha u didzhenisa kha zwithu zwa lushaka lwa havho uri vha vhe na ndivho yo fhelelaho, sa izwi vha vhone vharangaphanda vha matshelo. Ngudo ino yo zwi sumbedza uri a vha khou tou vha na ndivho yavhuḁi yo fhelelaho.

Vhavhudziswa vhone vho kona vhukuma u bvisela vhupfiwa havho khagala sa izwi mbudzisavhathu dzo swika hune dza vha mvulamaḁo kha vhathu. Zwiḽwe zwa zwithu vho vha vha tshi vhone vhuleme hazwo nge vha tangana na mbudziso, sa mbudziso ine ya nga; kutovhekanele kwa vhuimo ha mahosi. Vhavhudziswa vha 90% vho swika he ya vha balela. Mbudziso iyi yo konou fhindulwa nga mahosi na vhakoma. Hezwi zwo sumba uri ndi ngoho hu na thahalelo ya ndivho siani la zwa vuhosini, a zwi khou divhiwa tshitshavhani.

Kha u tsitswa ha vhuimo ha mahosi nge zwa itiswa nga u dzhiwa shango, zwi tou vha zwa ndeme vhukuma uri vhathu avho hu swike hune vha fhiwa vhuimo havho murahu, sa izwi vhaḽwe vho vha vhe mahosi, u pfuluswa havho ho swika hune vha vhidzwa sa magota kana vhakoma. Lutavhi lwa vuhosi lu a swika hune lwa xela tshoṽhe, ha si tsha wanala uri muta uyo wo vha u kha vhuimode, hu sa khou hangwiwa na nzulele ya muḁi wa musanda. Tshikhuwa ndi tshone tsho dzhena, fhedzi mipfunda na mitsheḁo kha i vhe hone u itela u vhulunga zwa hashu.

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ANEKISITSHA

ANEKISITSHA A: VHURIFHI HA KHUMBELO YA U ITA THODISISO



PO BOX 392
UNISA
0003

DEPARTMENT OF AFRICAN LANGUAGES

Building and office number: TvW: 7 – 130 / 7-054
Tel: (012) 429-8253/8284
Fax: (012) 429-8288

Request for our Student to do Research Mrs Raphalalani (Student no: 46276009)

Dear Enquirer

This is to confirm that Mrs MR Raphalalani has been our Doctoral student in the UNISA Department of African Languages (Venda) from 2010. Her research is entitled: **THE DISEMPOWERMENT OF COMMUNICATIVE FUNCTIONS OF POSITIONS OF ROYALTY AND SETTLEMENT PATTERN: AN ETHNOPRAGMANTIC STUDY WITH SPECIAL REFERENCE TO VHAVENDA ROYALTY** and her promoter is Prof T. M Sengani. She will be visiting different institutions and interviewing persons/ groups, and we would like to hereby request you, as one of the above, to kindly provide her with whatever assistances she may need in the course of her research. Allow her to conduct this research in your institution as well.

For further enquiries kindly contact my office.

Thank you

DR P PHAAHLA
DEPUTY CHAIRPERSON



ANEKISITSHA B: VHURIFHI HA VHAVHUDZISWA (APPROACH LETTER FOR INFORMANTS)

U BVA KHA MATODZI RAPHALALANI

Kha Vho.....

Nge ndi mutshudeni o redzhisitaraho Yunivesithi ya Afrika Tshipembe, ane zwa zwino u khou shumana na digirii yawe ya vhudokotela kha Muhasho wa Nyambo dza Afrika. Thoho ya thodisiso yanga ndi *U bvulwa maanda ha vhuimo ha vuhosi na nzulele ya musanda: tsenguluso yo livhana na vuhosi ha Vhavenda ho shumiswa thyiori ya Ethnopragnatics*

Vhunga ri tshi khou sedza u thithisiwa ha mavhusele a mahosi nga makhuwa, ngudo iyi i do vha yone mbonyolosi kha vhadzulapo vha Afrika Tshipembe na Vhavenda vhone vha. Ngudo iyi i do thusa kha u vusuludza manwalwa a u divhumbela.

Ngudo i do thodisisa ndila ine nyimele i ngaho u da ha vharumiwa Afrika Tshipembe, mushumo we wa itwa nga vhanwali vha u thoma, mushumo we wa itwa nga zwiimiswa zwa pfunzo zwa Afrika Tshipembe na zwiwe (mass media, urbanisation and industrialization);zwo vha hani na thuthuwedzo kha kutshilele kwa namusi

Mafhungo o kuvhanganyiwaho a do thusa vhunzhi ha zwiimiswa zwa Afrika Tshipembe na zwa pfunzo na mihasho ya muvhuso.

Kha u kuvhanganya mafhungo hu do shumiswa “semi-structured interview”, vhunga ndi na mbudziso dza mbonelaphanda kha pulani, ya mbudzisavhathu. Nga murahu ha musi ndo no kuvhanganya mafhungo a thodisiso iyi, ndi do sengulusa mawanwa.

U shela mulenzhe a si khombekhombe, u tou dinangela. Mafhungo o kuvhanganyiwaho kha thodisiso iyi a do shumiswa kha ndivho dza u guda. Mafhungo othe o livhanaho na vhone a do vha a tshidzumbe, hone arali a tshi do bviselwa khagala, ri do humbela thendelo kha vhone. Arali vha pfa hu na zwiwe zwine zwa nga ita uri vha songo tsha bvela phanda, vha pfe vho vhotholowa u nkumbela uri ndi vhe ndo ima u rekhoda. U divvisa honoho a zwi nga vha nei mulandu. Arali vha

ita nga u ralo, zwi amba uri mafhungo e a vha o no kuvhanganywa a tshi bva khavho a do thuthiwa.

Arali vha na mbudziso, kha vha pfe vho vhofholowa u nkwama kha Nomboro hedzi: 0824223052

Khumbelo yanga ndi ya uri vha vhale mabambiri othe a re hone vha dovhe hafhu vha saine. Tsaino yavho i sumbedza uri vho vhala vha pfesesa mafhungo a re hone kha luṅwalo, nahone vha khou tenda u shela mulenzhe kha thoḏisiso iyi. Tshiṅwe hafhu ndi tsha uri vha nga ḏibvisa kana u litsha u shela mulenzhe tshifhinga tshiṅwe na tshiṅwe, a vha nga vhonwi mulandu.

Ndi khou livhuha u shela mulenzhe havho kha thoḏisiso iyi.

Wavho ane a fulufhedzea

Raphalalani M. R.

ANEKISITSHA C: CONSENT FORM

Afho fhasi hu na fomo ya vhafhinduli vhane vha ḑo shela mulenzhe kha, U bvulwa maanḑa ha vhuimo ha vuhosi na nzulele ya musanda: tsenguluso yo livhana na vuhosi ha Vhavanḑa ho shumiswa thyiori ya Ethnopragmatics.

Ndi khou livhuha vho takalela nahone vho tenda u shela mulenzhe kha ṭhoḑisiso iyi. Sa muthu ane a shela mulenzhe, vha na pfanelo dzine dza ḑo sedzuluswa. A vha nga kombetshedzwi u shela mulenzhe kha ṭhoḑisiso hei. Kha mbudzisavhathu vha na ndugelo dza u sa fhindula mbudziso arali vha pfa i tshi vha kwama nga nḑila i si yavhuḑi. A hu na hune tshidzumbwe tshavho tsha ḑo bviselwa khagala. Naho hu tshi ḑo shumisiwa nḑila dzoṭhe u tsireledza tshidzumbwe tshavho, ngona ya ṭhoḑisiso i ḑo tsireledza tshidzumbwe tshavho nga nḑila dzoṭhe. Mafhungo o kuvhanganyiwaho kha ṭhoḑisiso hei a ḑo vha thundu kana mafhungo a muṭoḑisisi.

Ndi nga takala arali vha saina fomo hei u sumbedza uri vho ḑilugiselela u shela mulenzhe kha ṭhoḑisiso hei na uri vho vhala vha pfesesa luṅwalo na fomo ine ya sumbedza pulane ya ṭhoḑisiso na ndugelo yavho sa muthu ane a ḑo shela mulenzhe kha ṭhoḑisiso iyi.

Vha humise fomo ye vha saina vha i rumele kha nṅe vho i panga kha fulobo.

Wavho a fulufhedzeaho

Raphalalani M. R.

Datumu:_____

Dzina:_____

**ANEKISITSHA D: LUŊWALO LWA NDIVHUHO KHA VHATHU VHO
SHELAHO MULENZHE**

Kha Vho _____

Ndi khou tama u fhirisa ndivhuho dzanga kha vhathu vho shelaho mulenzhe kha tshodisiso yanga ye ya vha i tshi khou sedza nga ha, U bvulwa maanda ha vhuimo ha vuhosi na nzulele ya musanda: tsenguluso yo livhana na vuhosi ha Vhavana ho shumiswa thyiori ya Ethnopragnatics

Mafhungo e a wanala kha vhone a do shumiswa sa operational unit nahone a do thusana na mafhungo o wanwaho kha vhaŋwe vhavhudziswa.

Ndi khou livhuha tshifhinga tshavho.

Wavho a fulufhedzeaho

Raphalalani M. R.

**ANEKISITSHA E: LUÑWALO LWA U LIVHUHA VHA SONGO
SHELAHO MULENZHE**

Kha vho _____

Luñwalo ulwu lu tevhelela luḽa luñwe lwe nda thoma nda rumela lu tshi khou vha humbela uri vha shele mulenzhe kha ṭhoḽisiso yanga ya, U bvulwa maanda ha vhuimo ha vuhosi na nzulele ya musanda: tsenguluso yo livhana na vuhosi ha Vhavenda ho shumiswa thyiori ya Ethnopragmatics.

Mashudu mavhi a zwo ngo konadzea uri vhone vha shele mulenzhe kha ṭhoḽisiso iyi.

Ndi khou livhuha.

Wavho a fulufhedzeaho

Raphalalani M. R.

ANEKISITSHA F: MBUDZISO DZA VHANA

Ni na miṁwaha mingana?		
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Ni kha murole ufho?		
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Ni dzula ngafhi?	Ee!	Hai!
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Ni a tenda kha vuhosi	Ee!	Hai!
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Arali ni tshi tenda khazwo, bulani uri ndi zwifho zwine na ima nazwo.

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Ni a ḡi dzhenisa kha zwa poḡotiki kana kha zwa mahosi?Tikedzani phindulo yaṁu	Ee!	Hai!
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Vha a tenda kha u vhusiwa kana u laulwa musanda?	Ee!	Hai!
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Arali phindulo afho nṡha i “ee!” henefho musanda wa havho vha a tevhedza zwine khoro ya tshea.	Ee!	Hai!
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U kwo kuvhusele ku a ni thusa	Ee!	Hai!
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Tshikoloni tshine na dzhena khatsho ili la zwa mavhusele a Tshivenda zwi a ambiwa?	Ee!	Hai!
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Mutani wa hanu fhungo ili la zwa mavhusele a Tshivenda a ambiwa nga halo?	Ee!	Hai!
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Ni vhona hu na vhushaka vhukati ha zwa mavhusele a Tshivenda na vho ra polotiki?	Ee!	Hai!
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Ni vhona zwo tea u shumisa khoro u senga mulanda kana u ya khothe	Ee!	Hai!
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Ndi tshifhio tshiimiswa tshine na vhona tsho tea hune khatsho ha tea u ambiwa nga fhungo la zwa vuhosi uri ni vha na ndivho yo fhelelaho. Ni nee phindulo ya dalaho.

(i) Tshikoloni

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(ii) Gudedzini

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(iii) Yunivesithi

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Neani muhumbulo waṅu

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Sa muswa ni vhona mafhungo aya ni tshi tea u a vhudzwa ngafhi? Nahone nga nnyi?

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Sa muswa ni vhona ni khou khakhelwa fhi? Nahone nga ṅila-ḡe?

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Sa muswa ṅdivho yaṅu ya mafhungo a zwa mavhusele a Tshivenda ni pfa a tshi ni fusha naa? Ṭalutshedzani nga vhuḡalo phindulo yaṅu.

Vhuḍi ha Tshivhambo ndi mini?

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Vhuḍi ha ngoma dza Tshivenda ndi vhufhio?. tsumbo vhusa, domba, vhuḭambavhutuka.

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Vhasidzana vha musanda vha pfi pfi mini?.Ni ṭalutshedze uri ndi ngani vha tshi pfi pfalwo.

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Khoro ndi mini, i wanala ngafhi musanda?.Hone i shuma mini?

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Pfamo i tea u vha ya mazenenge kana mahatsi?. I nga tshivhumbeo-ḡe?

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Inwi sa mukomana hayani, tshikoloni, kerekeni na huñwe, ni nga vhudza vhatuku
zwifhio nga ha luambo lwa musanda?.

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Arali no vha ni na maanda no vha ni tshi do vhudza vhaaluwa uri vho ni khakhelwa
nga zwifhio malugana na vhuimo ha musanda?

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Arali no vha ni tshi nga fhiwa tshifhinga tsha u khoḁa vhaaluwa no vha ni tshi ḁo ri
mini khavho?

ANEKISITSHA G: MBUDZISO DZA VHANA NA PHINDULO

1.Ni na miṁwaha mingana?		18
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2.Ni kha murole u fhio?		12
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3.Ni dzula ngafhi?Tshiozwi	Ee!	Hai!
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4.Ni a tenda kha vuhosi	Ee!	Hai!
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5.Arali ni tshi tenda khazwo bulani uri ndi zwifhio zwine na ima nazwo.

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6.Ni a ḡi dzhenisa kha zwa poḷotiki kana kha zwa mahosi	Ee!	Hai!
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Tikedzani

Ngauroi vhunzhi ha mahosi mahosi a vha ṭoḡi u thuse lushaka vha shumela zwiḡwama

7.Vha a tenda kha u vhusiwa kana u laulwa musanda	Ee!	Hai!
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8. Arali phindulo afho nṯha i “ee!” heneḡho musanda wa vha a tevhedza zwine khoro ya tshea.	Ee!	Hai!
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9. U kwo kuvhusele ku a ni thusa?	Ee!	Hai!
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10.Tshikoloni tshine na dzhena khatsho ḡḡi ḡa zwa mavhusele a Tshivendḡa zwi a ambiwa	Ee!	Hai!
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11.Muṯani wa haṇu fhungo ḡḡi ḡa zwa mavhusele a Tshivendḡa a ambiwa nga haḡo	Ee!	Hai!
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12.Ni vhona hu na vhushaka vhukati ha zwa mavhusele a Tshivenda na vho ra polotiki	Ee!	Hai!
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13.Ni vhona zwo tea u shumisa khoro u senga mulanda kana u ya kotho	Ee!	Hai!
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14. Ndi tshifhio tshiimiswa tshine na vhona tsho tea hune khatsho ha tea u ambiwa nga fhungo la zwa vuhosi uri ni vhe na ndivho yo fhelelaho?. Ni nee phindulo ya dalaho.

(i) Tshikolo

Tshikoloni zwo tea ngauri ndi hune vhathu vhanzhi ra wana hone ndivho nahone ndi zwone -zwone

(ii) Gudedzini

Hafha zwo fanela ngauri ndi hune ra wana vhathu vha re na mihumbulo yo tandavhuwaho vhane vha do konou pfesesa izwi zwithu zwavhudi

(iii) Yunivesithi

Vhalekitshara vha fanela u vha vhone vhafunzi vhazwo ngauri vhagudi vha vhe na pfunzo khazwo

Muhumbulo wanu

Nne ndi khou vhona zwo tea tshothe uri zwi iteye nga yeneyi ndila ya u funziwa na zwikoloni khathihi na mahayani

15. Sa muswa ni vhona mafhungo aya ni tshi tea u a vhudzwa ngafhi? Nahone nga nnyi?

A tea u vhudzwa hayani nahone nga vhabebi kana vhaundi vhashu, na zwikoloni nahone ndi vhona zwo tea tshothe ngauri vhabebi vhañwe

16. Sa muswa ni vhona ni khou khakhelwafhi? Nahone nga ndila-de?

A vha koni u dzula fhasi vha amba na vhana vhavho

17. Sa muswa ndivho yaṅu ya mafhungo a zwa mavhusele a Tshivenda ni pfa a tshi ni fusha naa? Talutshedzani nga vhudalo phindulo yaṅu.

Hai ngauri u wana uri vhamusanda avha shumeli lushaka vha shumela tsikwama tshawe vha sa sedzi zwine vhadzulapo vha toḡe

18. Vhuḡi ha Tshivhambo ndi mini?

Ndi u itela uri muḡi u vhe na tshirunzi na uri u ṭhonifhee

19. Vhuḡi ha ngoma dza Tshivenda ndi vhufhio. tsumbo vhusha, domba, vhuṭambavhutuka.

Zwilaya vhaswa vhashu zwithu zwavhuḡi ngauri vha a konou vha tsivhudza nga ha zwithu zwa tshivenda zwo teaho

20. Vhasidzana na vhatukana vha musanda vha pfi mini. Ni talutshedze uri ndi ngani vha tshi pfi pfalwo

Vhasidzana ndi mavoḡa. Vhatukana vha pfi mazhinda. Ndi ngauri vha fhasi ha ndango ya vhamusanda

21. Khoru ndi mini, i wanala ngafhi musanda. Hone i shuma mini?

Khoru ndi luṭa lune khalwo ha fareliwa miṭangano ya tshitshavha ngei musanda. I wanala nga ngomu dzharaṭani ya musanda fhedzi nḡa

22. Pfamo i tea u vha ya mazenenge kana mahatsi. I nga tshivhumbeo-ḡe?

Pfamo i tea u vha ya mahatsi. I tea u vha inga nḡila ya ranḡavhula.

23. Inwi sa mukomani hayani, tshikoloni, kerekeni na huṅwe, ni nga vhudza vhaṭuku zwifhio nga ha luambo lwa musanda.

Uri nga shaye fhethu hungaho musanda vha tᵛwe hone uri vha kone ha u ᵑivha zwinzhi nga zwa musanda sa u fama, muᵑavha, u ambara malinga, u diambusa, u dzwa na zwiᵑwe zwinzhi

24. Arali no vha ni na maanᵑa no vha ni tshi do vᵛudza vhaaluwa uri vho ni khakhelwa nga zwifhio malugana na vhuimo ha musanda?

Musi vha tshifha vhamusanda ndugelo ya u shakulisa vᵛadzulapo. Hezwi zwone ndi tou vhona zwo tea u khakhululiwa tshoᵑhe

25. Arali no vha ni tshi nga fhiwa tshifhinga tsha u khoᵑa vhaaluwa no vha ni tshi ᵑo ri mini khavho?

Tshidada muhali! Khakhamela !ᵑambatshekwa ᵑina segere! Magana a nemeneme! Iwe une wa ri ifa nda fa na fa muhali! ᵑiguluvhe ᵑihulwane ᵑa Luonde! Ndeendee

ANEKISITSHA H: MAVHUDZISWA KHA VHAALUWA

Fhethu:.....

Minwaha yavho:

20- 34	35- 40	41- 50	51- 60	61- 70	71- 80
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Vha dzula shangoni lifhio?..... Datumu / Duvha.....

Kha shango lenelo vha khosi, gota, khotsimunene, mukoma, makhadzi kana mudzulapo?	
Kha tshitshavha (i nga vha siviki, vhamkhantselara kana mubebi	
Kha tshikolo (vha nga vha mudededzi, muraḁo wa khorombusi ya tshikolo, mugudiswa?	
Kha muvhuso (vha nga vha muofisiri, nese, mushumelavhapo, nzw	
Kha gudedzi la nṱha (muṱwaleli, mutshudeni, lekitshara, nzw)	
Vha nga vha vha muthu zwawe a sa weli kha zwiimiswa izwo zwo buliwaho afho nṱha?	

Ndi khou hambela u vha vhudzisa mafhungo a tshimbilelanaho na vhuhosi kana kuvhusele kwa ano maḁuvha, nga maanda ro lavhelesa misanda. Dzina lavho a li nga buliwi fhethu musi nyambedzano iyi i tshi vho senguliswa. Hone ndi ḁo hambela uri vha mmbudze uri vha pfi vho nnyi vhane vha wanala ngafhi?

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Vhone sa mubebi ane a dovha a vha mudzulapo wa uno muvhundu kana shango la fhano, vha vhona kuvhusele kune vhamusanda vha vha vhusisa zwone zwo tea naa, ro sedza kuvhusele kwa musalaula?

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Vhone arali vha vha vhamusanda, vha nga zwi takalela zwine vhamusanda vha itwa nga vhadzulapo, nga maanda ro lavhelesa u bvulwa maanda nga vhatsinda.

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Ndi ngani vho nea phindulo ine ya vha kha 3?

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Arali vho vha vhe minisiṭa kana muṅwe wa vhakhantseḽara vho vha vha tshi nga ri maanḽa a mavu ndi vhamusanda kana ndi a vho rapoḽotiki.

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Vhone sa mubebi, rapoḽotiki kana mufunzi vha vhona arali maanḽa a tshi nga vhuedzedzwa kha mahosi zwi tshi nga vha zwo khakhea.

Hone mahosi na misanda zwi a thusa kha uri shango kana muvhundu wa havho u vhe na vhudziki? Hone vhone vha ri mini nga ha ili lauri vuhosi ha Vhavenda a vhuna Thovhele (King)

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Ndi kufhio kutovhanele kwa vuhosi ha Tshivenda kune vha ku divha, ndi amba u bva kha Thovhele (King) u ya phanda?

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Vhone sa mubebi, rapolotiki, sa mugudisi kana mudededzi tshikoloni vha a vhuya vha amba na vhana havho nga ha mafhungo a vuhosi? Arali phindulo yavho i ee, kana hai, kha vha talutshedza uri ndi zwifhio zwine vha amba nahone vha tshi khou zwi itela mini? Kana vha talutshedza uri ndi ngani vha sa ambi nga hazwo.

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Musii musanda hu na khoru vhone vha a vhuya vha ya u yo thetshelesa vhamusanda
vha tshi zwa, hu di nga na u vhiga mulandu musanda vha a ya?

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Fhungo la u dzhielwa maanda kha mahosi nga kutshilele kwa vhatshena vhone vha
ri mini ngalo?

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Maanda a kuvhusele hune vhone vha dzula hone vhone vha vhona zwo tea uri a vhe
fhasi ha vhamusanda kana siviki kana makhantselara? Vhone vha ri mini nga aya
mafhungo? Ndi zwifhio zwine sa lushaka ra nga farisana uri mikhwa ya vhana
vhashu i vhuelele he ya vha i hone mulovha?

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Vhone sa mubebi, mudededzi, mudzulapo vha vhona muḽi wa musanda wo fhaḽiwa
fhethu ho teaho?

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Hune muḽi wa musanda u fanela u lavhelelwa nga ndila-ḽe?

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Tshivhambo vhone vha a tshi ḽivha? Tshi shuma mini?

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Ndi ifhio khuwelelo ine vhone vha nga i ita sa tsivhudzo kha lushaka uri ri kone u wana vhubvo hashu ho fhelelaho murahu?

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Aa! Ndi a livhuwa tshifhinga tshavho.

ANEKISITSHA I: MAVHUDZISWA KHA VHAALUWA O FHINDULWAHO

Fhethu:.....

Mirwaha yavho:

20- 34	35- 40	41- 50	51- 60	61- 70	71- 80
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Vha dzula shangoni lifhio?..... Datumu / Duvha.....

Kha shango lenelo vha khosi, gota, khotsimunene, mukoma, makhadzi kana mudzulapo?	Khotsimunene
Kha tshitshavha (i nga vha siviki, vhamkhantselara kana mubebi	N / A
Kha tshikolo (vha nga vha mudededzi, murafo wa khorombusi ya tshikolo, mugudiswa	N / A
Kha muvhuso (vha nga vha muofisiri, nese, mushumelavhapo, nzw	N / A
Kha gudedzi la ntha (munwaleli, mutshudeni, lekitshara, nzw	N / A
Vha nga vha vha muthu zwawe a sa weli kha zwiimiswa izwo zwo buliwaho afho ntha.	N / A

Ndi khou hambela u vha vhudzisa mafhungo a tshimbilelanaho na vuhosi kana kuvhusele kwa ano mavuvha nga maanda ro lavhelesa misanda. Dzina lavho a li nga buliwi fhethu musi nyambedzano iyi i tshi vho senguliswa. Hone ndi do hambela uri vha mmbudze uri vha pfi vho nnyi vhane vha wanala ngafhi?

Vhone sa mubebi ane a dovha a vha mudzulapo wa uno muvhundu kana shango la fhano vha vhona kuvhusele kune vhamusanda vha vha vhusisa zwone zwo tea naa, ro sedza kuvhusele kwa musalaula.?

Ee zwo tea ngauri Vhadzulapo / kana zwimiswa zwa vhadzulapo na zwone zwi bvisa mulomo khorono

Vhone arali vha vhe vhamusanda, vha nga zwi takalela zwine vhamusanda vha itwa nga vhadzulapo, nga maanda ro lavhelesa u bvulwa maanda nga vhatsinda?.

Ndi nga si takalele na luthihi musi vhadzulapo / vhatsinda vha tshi nga u vhangisa tshidulo na thovhela kana vhe na luswetho ngauri vuhosi vhu tou bebelwa nahone thovhela a zwa o zwa.

Ndi ngani vho nea phindulo ine ya vha kha 3?

Ngauri vhunzhi a thanga ya musauno a vhaathu divha zwavhudi mvelele ya Tshivenda. Na uri masipala u khou pfuka mukano siani la vuhosi. Na ene a toda vho u kuma ngeno a sina mavu, o hangwa uri o tou sendelelwa

Arali vho vha vhe minisiṱa kana muṱwe wa vhakhantseṱara vho vha vha tshi nga ri maanda a mavu ndi vhamusanda kana ndi a vho rapoṱotiki?

Maanda a mavu ha nga vuwi o bva kha thovhele ngauri vuhosi vhu tou bebelwa na hone shango a ṱi tatamuwi a si ṱegere

Vhone sa mubebi, rapoṱotiki kana mufunzi vha vhona arali maanda a tshi nga vhuedzedzwa kha mahosi zwi tshi nga vha zwo khakhea?

Ndi zwone zwo teaho tshoṱhe uri tshirunzi tshi vhuelele kana dzembe ṱa vhuyelela mufhiṱuni ndi hone ṱi tshi nga lima zwavhuṱi

Hone mahosi na misanda zwi a thusa kha uri shango kana muvhundu wa havho u vhe na vhudziki. Hone vhone vha ri mini nga ha ṱi ṱauri vuhosi ha Vhavenda a vhuna Thovhele (King)

Izwo zwi ambiwa nga vho mamaho Lactogen. Vha sa divhi vhubvo ha Vhavenda na uri Ramabulana ndi thovhele-sekhukhune ndi thobejane. zwi khou itiswa nga u sa funziwa wa divhazwakale ya Vhavenda

Ndi kufhio kutovhanele kwa vuhosi ha Tshivenda kune vha kuṱivha, ndi amba u bva kha Thovhele (King) u ya phanda?

1. King-2. Khosi-3. Gota-4. Mukoma 5. Tshilinda mufula

Vhone sa mubebi, rapolotiki, sa mugudisi kana mudededzi tshikoloni vha a vhuya vha amba na vhana vhavho nga ha mafhungo a vuhosi? Arali phindulo yavho i ee, kana hai, kha vha talutshedza uri ndi zwifhio zwine vha amba nahone vha tshi khou zwi itela mini. Kana vha talutshedza uri ndi ngani vha sa ambi nga hazwo.

A si kanzhi fhedzi vha lushaka lwa hashu ndi a vha talutshedza vhubvo hashu na vhugota ha hashu

Musi musanda hu na khoro vhone vha a vhuya vha ya u yo thetshelesa vhamusanda vha tshi zwa, hu di nga na u vhiga mulandu musanda vha a ya?

Eee.

Fhungo la u dzhielwa maanda kha mahosi nga kutshilele kwa vhatshena vhone vha ri mini ngalo?

Zwo khakhea, ri tou livhuwa uri muvhuso ure hone u khou lingedza u vhuwedzedza mavu kha vhane vhao naho zwi tshinga zwia ongolowa.hu touvha uri a zwi leluwi.Naho zwi tshi vhone uga zwia leluwa

Maanda a kuvhusele hune vhone vha dzula hone vhone vha vhona zwo tea uri a vhe fhasi ha vhamusanda kana siviki kana makhatsejara? Vhone vha ri mini nga aya mafhungo? Ndi zwifhio zwine sa lushaka ra nga farisana uri mikhwa ya vhana vhashu i vhuielele he ya vha i hone mulovha?

Sa musalauno .Ee fhedzi vhamusanda vha tea u vha ntha , siviki na mukhantselara vha shuma fhasi ha vhamusanda , vha tshi shumela na u shumisana na vhamusanda na u vha fha thomphe yothhe sa musanda

Vhone sa mubebi, mudededzi, mudzulapo vha vhona muji wa musanda wo fhatiwa fhethu ho teaho?

Eee, ha hashu wo fhatiwa hone ngauri ndi wone ure tsini na thavha

Hune muji wa musanda u fanela u lavhelelwa nga ndila-de?

U tea u vha tsini na thavha ngauri nga Tshivenda ri tou gonya thavhani / musanda

Tshivhambo vhone vha a tshi divha? tshi shuma mini?

Eee, tshi shuma misho yothe ya musanda u fana na u imbela dzikhomba

Ndi ifhio khuwelelo ine vhone vha nga i ita sa tsivhudzo kha lushaka uri ri kone u wana vhubvo hashu ho fhelelaho murahu?

Nga zwi funzwe zwikoloni na khoroni dza misanda na bugu khadzi nwaliwe ngahazwo uri zwi si xe-le-xele

Aa! Ndi a livhuwa tshifhinga tshavho.

ANEKISITSHA J: MAVHUDZISWA KHA VHAALUWA

E1

MAVHUDZISWA KHA VHAALUWA

Fhethu:..

Minwaha yavho:

20-34	35-40	41-50	51-60	61-70	71-80
				X	

Kha shango lenele vha khosi, gota, khotsimunene, mukoma, makhadzi kana mudzulapo	KHOTSIMUNENE
Kha tshitshavha (i nga vha siviki, vhamkhantselara kana mubebi	N/A
Kha tshikolo (vha nga vha mudededzi, murafo wa khorombusi ya tshikolo, mugudiswa	N/A
Kha muvhuso (vha nga vha muofisiri, nese, mushumelavhapo, nzw	N/A
Kha gudedzi la ntha (murwaleli, mutshudeni, lekitshara, nzw	N/A
Vha nga vha vha muthu zwawe a sa weli kha zwiimiswa izwo zwo buliwaho afho ntha.	N/A

1. Ndi khou humbela u vha vhudzisa mafhungo a tshimbilelanaho na vuhosi kana kuvhusele kwa ano maduvha nga maanda ro lavhelesa misanda. Dzina lavho a li nga buliwi fhethu musi nyambudzano iyi i tshi vho senguliswa. Hone ndi do humbela uri vha mmbudze uri vha pfi vho nnyi vhane vha wanala ngafhi?

2. Vhone sa mubebi ane a dovha a vha mudzulapo wa uno muvhundu kana shango
ja fhando vha vhona kuvhusele kune vhamusanda vha vha vhusisa zwone zwo
tea naa, ro sedza kuvhusele kwa musalaula.

Ee zwo tea. ngauri vhadzulapo / kana zurimurwa
zwa vhadzulapo na zwone zwi bvisa vha mulomo
khoroni.

3. Vhone arali vha vha vhamusanda, vha nga zwi takalela zwine vhamusanda vha
itwa nga vhadzulapo, nga maanda ro lavhelesa u bvulwa maanda nga vhatsinda.

Ndi ngasi takalele na luthihi musi vhadzulapo / vhatinda
vha tshi nga u vhangisana tshidulo na thovhela kana u
vha na kuswetho ngauri vuhosi vha tou bedelwa -
nahone thovhela a zwa oza.

4. Ndi ngani vho nga phindulo ine ya vha kha 3?

Ngauri vhuuzhi a thanga ya musalano a vhaate
dela zwavhudi mulele ya tshivenda. Na uri masipala
u khou pfuka mukano siani la vuhosi. Na ene a toda
vho u kuma ngeno a sina mavu o hangwa uri o tou sendelwa

5. Arali vho vha vhe minisita kana muwe wa vhakhantsejara vho vha vha tshi nga
ri maanda a mavu ndi vhamusanda kana ndi a vho rapotiki.

Maanda a mavu ha nga vuwi o bva kha
thovhele ngauri vuhosi vha tou bedelwa nahone
shango a li tatamuni asi legere

6. Vhone sa mubebi, rapotiki kana mufunzi vha vhona arali maanda a tshi nga
vhuedzedzwa kha mahosi zwi tshi nga vha zwo khakhea.

Ndi zwone zwo teaho khothe.

uri tshiranzu tshi vhuetele kana dzembe
la vhuetelela mu thigini ndi hone li tshi nga
tima zwavhuti

7. Hone mahosi na misanda zwi a thusa kha uri shango kana muvhundu wa havho
u vhe na vhudziki. Hone vhone vha ri mini nga ha ili lauri vuhosi ha Vhavenda a
vhuna Thovhele (King)

Izwo zwi gubiwa nga vho mamaho Lactogen
vha sa divhi vhubro ha Vhavenda na uri Ramabulana
ndi thovhela - sekuthune ndi thobefane. Zwi khou itiswa nga
u sa funziwa wa divharwakale ya Vhavenda.

8. Ndi kufhio kutovhanele kwa vuhosi ha Tshivenda kune vha kugivha, ndi amba u

bva kha Thovhele (King) u ya phanda.

1. King — 2. Khosi — 3. Gota, ~~kanda~~ 4. mukoma 5. Tshilinda
mutula.

9. Vhone sa mubebi, rapolotiki, sa mugudisi kana mudededzi tshikoloni vha a vhuya
vha amba na vhana vhavho nga ha mafhungo a vuhosi? Arali phindulo yavho i
ee, kana hai, kha vha talutshedza uri ndi zwifhio zwine vha amba nahone vha
tshi khou zwi itela mini. Kana vha talutshedza uri ndi ngani vha sa ambi nga
hazwo.

A si kanzhe. Thedi vha lushaka lwa
hashu ndi a vha talutshedza vhubro hashu na
vhugota ha hashu.

10. Musi musanda hu na khoro vhone vha a vhuya vha ya u yo thetshesela vhamusanda vha tshi zwa, hu di nga na u vhiga mulandu musanda vha a ya.

Eee

11. Fhungo la u dzhielwa maanda kha mahosi nga kutshilele kwa vhatshena vhone vha ri mini nga lo.

Zwo khathe, ri for tshuwa un makhoso
ure hone u thori kengedha u vhupe dzedza mavu
kha vhanu vha o. nako zwi thinga zwi a onedwa. Hu
tshuwa un a zwi lelani. nako zwi tshi vhanala unga zwi a lelani

12. Maanda a kuvhusele hune vhone vha dzula hone vhone vha vhone zwo tea uri a

vhe fhasi ha vhamusanda kana siviki kana makhatsejara? Vhone vha ri mini nga aya mafhungo? Ndi zwifhio zwine sa lushaka ra nga farisana uri mikhwa ya vhana vhashu i vhuelele he ya vha i hone mulovha?

Samusaleuno. Ee madzi. Vhamusanda vha tea u
vha nta, siviki na mukhatsejara vha shuma vhe
fhasi ha vhamusanda. Vha tshi shumela na u shumisana
ha vhamusanda na u vha zwa tshompho yofue sa
musanda.

13. Vhone sa mubebi, mudededzi, mudzulapo vha vhone mudzi wa musanda wo

fhatiwa fhethu ho teaho?

Eee. ka kasha wo fhathira hone
ngauri ndi wone ure tshi na tshika.

14. Hune mudzi wa musanda u fanela u lavhelelwa nga ndila-de?

U lea uha ntha kini na thaka.
ngauri nga tshenda ri tou gonyo
I thakani / musanda.

15. Tshivhambo vhone vha a tshi divha? tshi shuma mini?

See, tshi shuma misko tofhe ya musanda u fana
na u imbela dzikhomba.

16. Ndi ifhio khuwelelo ine vhone vha nga i ita sa tsivhudzo kha lushaka uri ri kone u

wana vhubvo hashu ho fhelelaho murahu.

Nga mi funzwe zwikoloni na
khoroni dra musanda na bugu khadzi
nwalile nga hawo uri zwi si
Xe!e-Xe!e

Aa! Ndi a livhuwa tshifhinga tshavho.

ANEKISITSHA K: MAVHUDZISWA A KHOSI

Fhethu:.....

Minwaha yavho:

20- 34	35- 40	41- 50	51- 60	61- 70	71- 80
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Dzina lavho ndi nnyi?..... Datumu / Duvha.....

1.Ndi khou humbela u vha vhudzisa mafhungo a tshimbilelanaho na vuhosi kana kuvhusele kwa ano maɖuvha, nga maanda ro lavhelesa misanda. Dzina lavho a li nga buliwi fhethu musi nyambedzano iyi i tshi vho senguluswa. Hone ndi do humbela uri vha mmbudze uri vha pfi vho nnyi, vhane vha wanala ngafhi?

2.Vhone sa vha muṭa wa vuhosini vha vhona vuhosi ho tsitswa u swika fhi nga vha zwigwada zwi tevhelaho:

(a) Vhavhusi vha vhukoloni

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(b) Vharumiwa vha vhurereli

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(c) Muvhuso wa khethano nga lukanda

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(d).Mivhuso ya mashango haya

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(e).Muvhuso wa namusi

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3. Maanda aneo vhone vha nao , arali phindulo ya vho i ee , ndi ngani ,arali i hai ndi ngani.

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4. Zwino vhunga nyimele yo tou rali Muhali hu pfi ri vhuela hani murahu kha kuvhusele kwa Vhavenda?.

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5. Hone ano maduvha nga nthani ha aya mafhungo Politiki, maanda aya arali a nga vhuedzedzwa murahu vha do dovha vha konou a shumisa sa zwiḽa zwa mulovha?

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6.Ndi kufhio kutovhekanele kwa vuhosi ha Tshivenda kune vha kudivha, ndi amba u bva kha Thovhele (King) u ya phanda?

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7. Vhone vha ri mini nga mashango aya a ne vha vhona a tshi vho vhuswa nga masipala, ha dovha ha vhusa khosi nga tshifhinga tshithihi e.g(tshinwe tshipiḽa ndi lukhesheni ngeno tshinwe hu kha ḽi vha zwitentsini)

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8.Huno muḽi wa musanda u fanela u lavhelelwa nga ḽila-ḽe?

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9. Ndi ifhio khuwelelo ine vhone vha nga i ita sa tsivhudzo kha lushaka uri ri kone u wana vhubvo hashu ho fhelelaho murahu?

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Aa! Ndi a livhuwa tshifhinga tshavho.

ANEKISITSHA L: MAVHUDZISWA KHA KHOSI

MAVHUDZISWA KHA MAHOSI

Fhethu:.....

Minwaha yavho:

20-34	35-40	41-50	51-60	61-70	71-80
				✓	

1. Ndi khou humbela u vha vhudzisa mafhungo a tshimbilelanaho na vuhosi kana kuvhusele kwa ano maduvha nga maanda ro lavhelesa misanda. Dzina lavho a li nga buliwi fhethu musi nyambedzano iyi i tshi vho senguliswa. Hone ndi do humbela uri vha mmbudze uri vha pfi vho nnyi vhane vha wanala ngafhi?

2. Vhone sa vha mta wa vuhosini vha vhona vuhosi ho tsitswa u swika fhi nga vha zwigwada zwi tevhelaho:

(a) Vhavhusi vha vhukoloni

Vho Langa Vuhosi, vha dzhia shango
vha kunda mahosi nga nudwa nge vha
vha na zwa u kwa ngazwo. He vha u fhelela
maanda a vuhosi.

(b) Vharumiwa vha vhurereli

Vha tshi thusana na vha Vhukoloni vho kombetshedza uri mahosi vha bre kha mvelele yavho na kuvhusele vha tshela zwa Vhakoloni na vha u xelelwa na Vhukosi.

(c) Muvhuso wa khethano nga lukanda

Vho dzhia shango, vha vhea Vhukosini vha vha fura, vha bvisa vha vha si vha fura. Vha langa mahosi. Vha khani vha farwa vha isa mashangoni a kule, vha tshingisa ngimele yotha ya Vhukosi.

(d) Mivhuso ya mashango haya

Mivhuso iyi yo isa phanda zwa muvhuso wa khethano ngauri yo langwa nga vhenyho. Ha sheniswa vha vha uwa na vhanwe ngavho. Ha bvisa vha vha Vhukosi ha dzheniswa vha funwaho, vha luvhaho vhenyho vha khethululo nga vha Mashangoni.

(e) Muvhuso wa namusi

Vha tsiya na u fela vha vha ha ubredza mileyo na u vumba zwigwada zwiitaho mishungo ya Vhukosi sa Councillors na avha vha pf dzi Ward-Rep na u tutuwedza u tsha maanda Civil Organisations.

3. Maanda aneo vhone vha nao , arali phindulo ya vho i ee , ndi ngani ,arali i hai ndi ngani.

Maanda are hone ndia u Langga mavu.
Na one bu khon landiwa anano a u Vhumba
khoro dzine dza fanela u Langga mavu, he dovha
u fhelisa Vhukosi tshothe. Ngeno nga mulomo
vha tshi amba un vha todou vhuedza maanda Mahosi.

4. Zwino vhunga nyimele yo tou rali muhali hu pfi ri vhuela hani murahu kha kuvhusele kwa Vhavenda .

Mahosi vha zwimo zwothe vha fanela u shumisana
shango lothe vha ambe nga ipf: lithi vha vhole pfanelo dzavho.

- 4 Hone ano maguvha nga nntani ha aya mafhungo Politiki , maanda aya arali a nga vhuedzedzwa murahu vha do dovha vha kona u a shumisa sa zwiya zwa mulovha

Ndayo-tewa ina mafungo a pfanelo dza vhatu zwine
Vhakhusi na vhone vha fanela u zwi ambara. kuvhusele
kwa vhukosi kunga vha kwavhudi hu tshi diswa na
tshanduko dzo fanelano.

- 6 Ndi kufhio kutovhanele kwa vuhosi ha Tshivenda kune vha kudivha, ndi amba u bva kha Thovhele (King) u ya phanda.

Thovhele - Ktosi - Vhamusanda - Mukoma.

- 7 Vhone vha ri mini nga mashango aya a ne vha vhona a tshi vho vhuswa nga masipala ha dovha ha vhusa khosi nga tshifhinga tshithihi e.g(tshinwe tshipiga ndi lukhesheni ngeno tshinwe hu kha gi vha zwitentsini)

Mahosi vha fanela u vhusa heneftso dorobani.
Iti fanela u vha na maitell ane masipala
na Mahosi vha thusana. Mahosi vha
tshi vhusa shango laho, Masipala a tshi
ita shumebo.

- 8 Huno mudi wa musanda u fanela u lavhelelwa nga ndila-de?

Mudi wa musanda u fanela u thogomelwa
nga mukuso samusi mukuso u tshi thelisa
vhalanda vha musanda na u shumisa zwiko zwa
tshelade.

- 9 Ndi ifhio khuwelelo ine vhone vha nga i ita sa tsivhudzo kha lushaka uri ri kone u wana vhubvo hashu ho fhelelaho murahu.

Vhahusi vhothe vha ambe ngaiPfi lithi
vha tode pfanelo dzavho uri mavhusele avho
a vhuetele zwa mulouha naho vha tshi-fanelo
u tendula tshanduko i lelulelzelaho vhadzulapo
matshilele.

Aa! Ndi a livhuwa tshifhinga tshavho.

ANEKISITSHA M: MAVHUDZISWA KHA MAHOSI O FHINDULWAHO

Fhethu:.....

Minwaha yavho:

20-34	35-40	41- 50	51-60	61-70	71- 80
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Dzina lavho ndi nnyi?..... Datumu / Duvha.....

1.Ndi khou humbela u vha vhudzisa mafhungo a tshimbilelanaho na vuhosi kana kuvhusele kwa ano maduvha, nga maanda ro lavhelesa misanda. Dzina lavho a li nga buliwi fhethu musi nyambedzano iyi i tshi vho senguluswa. Hone ndi do humbela uri vha mmbudze uri vha pfi vho nnyi vhane vha wanala ngafhi?

2.Vhone sa vha muta wa vuhosini, vha vhona vuhosi ho tsitswa u swika fhi nga vha zwigwada zwi tevhelaho:

(a) Vhavhusi vha vhukoloni

Vha langa vuhosi, vha dzhia shango vha kunda mahosi nga nndwa nge vha vha na zwa u lwa ngazwo. Ha vha u fhelisa maanda a vuhosi

(b) Vharumiwa vha vhurereli

Vha tshi thusana na vha vhukoloni vho kombetshedza uri mahosi vha bve kha mvelele yavho na kuvhusele vha tovhele zwa vhakoloni ha vha u xelaxela ha vuhosi.

(c) Muvhuso wa khethano nga lukanda

Vho dzhia shango, vha vhea vuhosi vhane vha funa, vha bvisa vhane vha si vha fune. Vha langa mahosi. Vha khani vha vha rwa vha iswa mashangoni a kule, vha tshinya nyimele yotlhe ya Vuhosi.

(d) Mivhuso ya mashango haya

Mivhuso iyi yo isa phanda zwa muvhuso wa khethano ngauri yo langwa nga vhenevho. Ha shumiswa Vharema u lwa na vhaŋwe ngavho. Ha bviswa vhaŋe vha vuhosi ha dzheniswa vha funzwaho, vha luvhaho vhenevho vha khethululo nga vha Mashangohaya.

(e). Muvhuso wa namusi

Vha tsitsa na u fhelisa vuhosi ha u bveledza milayo na u vhumba zwigwada zwi itaho mishumo ya vuhosi sa Councillors na a vha vha pfi dzi Ward-Rep na u tšutšwedza u fha maanda Civic Organisations.

3. Maanda aneo vhone vha nao. Arali phindulo ya vho i ee, ndi ngani ,arali i hai ndi ngani?.

Maanda are hone ndi a u langa mavu. Na one hu khou tandiwa maano a u vhumba khoro dzine dza fanela u langa mavu, ha dovha u fhelisa vuhosi tshothe. Ngeno nga mulomo vha tshi amba uri vha tšodou vhuedza maanda a mahosi

4. Zwino vhunga nyimele yo tou rali muhali hu pfi ri vhuela hani murahu kha kuvhusele kwa Vhavenda .

Mahosi vha zwiimo he vha fanela u shumisana shango lothe vha ambe nga ipfi lithihi vha vhile pfanelo dzavho.

5. Hone ano maduvha nga nntšhani ha aya mafhungo Politiki , maanda aya arali a nga vhuedzedzwa murahu vha do dovha vha konou a shumisa sa zwiŋa zwa mulovha

Ndayo-tewa ina mafhungo a pfanelo dza vhathu zwine vhavhusi na vhone vha fanela u zwi ambara. Kuvhusele kwa vuhosi ku nga vha Kwavhuḽi hu tshi diswa na tshanduko dzo fanelaho

6. Ndi kufhio kutovhanele kwa vuhosi ha Tshivenda kune vha kuḽivha, ndi amba u bva kha Thovhele (King) u ya phanda.

Thovhele-Khosi-vhamusanda-Mukoma

7. Vhone vha ri mini nga mashango aya a ne vha vhona a tshi vho vhuswa nga masipala ha dovha ha vhusa khosi nga tshifhinga tshithihi e.g (tshinwe tshipiḽa ndi lukhesheni ngeno tshinwe hu kha ḽi vha zwitentsini)

Mahosi vha fanela u vhusa heneḽho ḽoroboni. Hu fanela u vha na maitele ane masipala na mahosi vha thusana. Mahosi vha tshi vhusa shango lavho, Masipala a tshi ita shumelo

8. Huno muḽi wa musanda u fanela u lavhelelwa nga ḽḽila-ḽe?

Mudi wa musanda u fanela u ḽhogomelwa nga muvhuso samusi muvhuso u tshi thelisa vhalanda vha musanda na u vhu shumisa zwiko zwa tshelede

9. Ndi ifhio khuwelelo ine vhone vha nga i ita sa tsivhudzo kha lushaka uri ri kone u wana vhubvo hashu ho fhelelaho murahu?.

Vhavhusi vhoḽhe vha ambe nga ipfi lithihi vha ḽoḽe pfanelo dzavho uri mavhusele avho a vhuelele zwa mulovha naho vha tshi fanela u tendela tshanduko i leluledzelaho vhadzulapo.

Aa! Ndi a livhuwa tshifhinga tshavho.

ANEKISITSHA N: MBUDZISA VHATHU DZA INTHAVIYU

MUFHINDULI G1

Mbudziso1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha ɔi tevhedzwa naa?

Phindulo: Ee, zwi kha ɔi tevhedzwa, hu tou vha uri zwiñwe zwa zwithu zwi vhone hu tshi nga zwi vha zwi songo tsha tou dzudzana u ya maɔoni a vhathu nga u tou ralo. Vhathu a vha tsha tou wana tshumelo nga mahala u bva musanda. Vhonzhi ha zwithu zwine zwa vha zwi khou ɔoɔa luñwalo u wana u tshi vho badela dzitshelede uri u kone u wana luñwalo lwonolo.

Mbudziso 2: ɔoɔea ya civic mahayani vha vhona i ya ndeme?

Phindulo: Ndi ya ndeme ngauri i a konou ɔavhanya ya dzudzanyela vhathu vha shango mafhungo, Nga maanda mafhungo a elenaho na zwithu zwi no kwamesa vhathu vha sa tou vhaho na ndivho ya u tevhelela zwithu. Tsumbo, tshumelo ya muɔagasi, u dzudzanyelwa zwithu zwa ha masipala nga maanda hu tshi khou ɔoɔea tshumelo ya maɔi na u khurelwa dzibada na musu hu na dzimpfu.

Mbudziso3: ɔoɔea ya civic dziɔoroboni vha vhona i ifhio?

Phindulo: I a konou ɔanganyisa vhathu ngauri i a konou vhidza miɔangano. i vha yone dzomo ɔa vhathu ri tshi ɔa kha tshumelo dza ha masipala.

Mbudziso 4: Ndayotewa i andaɔhadza kana u bvula maanda mahosi nga ndila ɔe?

Phindulo: I andaɔhadza mahosi nga ndila ya uri vhathu a vha koni u ita zwithu zwavho zwi songo fhira nga musanda. I bvula mahosi maanda kha dziñwe tshumelo dze kale dza vha dzi tshi itiswa zwone. A vha tsha konou sengisa mafhungo muthu shangoni nga nɔa ha kotho hune ha vha huna madzhisiɔaraɔa.

Mbudziso 5: Vhone vha vhona vhorapolotiki vha tshi ɔhonifha hani mahosi?.

Phindulo: Nga u vha dzhenisa kha zwithu zwoɔhe zwino itea shangoni. Vha vha tendela vha tshi dzhena phalamenndeni vha konou amba vhuɔipfi havho. A vha koni

uya u galatsha vhathu mashangoni vha songo thoma vha vhiga musanda nga ha madalo avho kha lene lo shango.

Mbudziso 6: Ndi kha tshipiḽa ḽe tsha vuhosi tshine vha vuhosi vhu si tsha tshimbizwa nga ndila yone?

Phindulo: Muvhango ndi wone u khou ita uri zwithu zwi vhilingane ngauri a huna a si khou ṽoḽaho u vha vhamusanda ngauri ndi tshelede.

Mbudziso7:Ndi zwifhio zwine na wana vhamusanda vha tshi ḽitsitsa tshirunzi ngazwo?

Phindulo: U tendelela zwithu zwino itea shangoni zwi si zwavhuḽi vha ṽoḽa u zwi tandulula nga vhone muṽe vha songo vhidza makhotsimumene na vhavenḽa. U wana vhamusanda vha tshi ḽidzhenisa kha zwa u ya mahalwani na vhatukana. U wana musanda vha khou ḽi dzhenisa kha zwa vhudzekani na muthu wa henefho shangoni ḽavho ngeno vha na vhaṽanuni vhavho pfamoni.

Mbudziso 8: Mishumo ya khadzi ndi ifhio? I kha ḽi itwa naa?

Phindulo:Khadzi i shuma u dzudzanya mafhungo a musanda musi vhavenḽa vha sa pfani na vhokhotsimunene, khadzi ndi yone i no dzudzanya mafhungo.Ee, zwone zwi kha ḽi tevhedzwa.

Mbudziso 9: Mishumo ya makhadzi wa musanda ndi ifhio? I kha ḽi itwa naa?

Phindulo: Ndi iṽo ḽa u sedza uri musanda hu khou dzulwa hani. Ndi vhone vha no ṽanganyisa na u dzudzanya dzithaidzo dzoṽhe dzi no wanala musanda na kha vhakoma.

Mbudziso10: Mushumo wa ndumi musanda ndi ufhio? U kha ḽi itwa naa?

Phindulo: Ndi ene a no vhona tshiṽwe na tshiṽwe tshino itea musanda u a tshi tandulula. Ndi ene khotsimunene wa musanda, ndi ene muambeli wa musanda.

Ee, u kha ḽi itwa ngauri u vha dzomo ḽa vhamusanda. Ndi ene a no dzhia maga maṽwe na maṽwe a no itea musanda.

Mbudziso11: Mushumo wa khotsimunene musanda ndi ufhio? U kha ḽi itwa naa?

Phindulo: Ndi vhone vha no vhona uri musanda vha khou vhusa vhatu zwavhuḽi. Ndi vhone vhane vha dzhenelela kha u tandulula dzithaidzo dzine vhamusanda vha ṽangana nadzo.

Mbudziso12 :Mushumo wa Mukoma ndi ufho?

Phindulo:Ndi ene a no vhiga mafhungo musanda u fana na musi ho vha na muthu o dalaho muḽini, mafhungo hayo a vhiḽwa mukomani ene a konou vhiga musanda hu u itela uri arali zwa sokou itea muthu onoyo a vuwa o lovha musanda vhavhe vha tshi ḽivha.Ndi ene a no sengisa mafhungo maṽuku a no khou itea muvhunduni wawe.

Mbudziso13:Khoroni i shuma mini? Hone vhone vha a ya khoroni?

Phindulo: I dzudzanya mafhungo ane a khou itea shangoni. A si zwifhinga zwoṽhe ngauri ri ḽiwana ri khou shuma nga maḽuvha ane ha pfi hu na khoroni.

Mbudziso14: Pfumbavhulo na musumo ano maḽuvha zwi kha ḽi iswa misanda nga vhalanda?

Phindulo :Hai, ngauri a no maḽuvha vhatu a vha tsha fhulufhedzisa sa vha kale. Ano maḽuvha vhatu vho ḽala vutshivha na u sa vha na mbilu dzavhuḽi lune vhatu vha zwino a vha teledzi u shelela vhatu mishonga ya u vhlaha. Vhatu vha kale vho vha vha tshi pfesesa uri tsumbavhulo ndi mini; ngeno vha ano maḽuvha vha vhona unga vha khou ḽeledzwa nga musanda zwino zwa ita uri vha sa vhe na mbilu dzavhuḽi.

Mbudziso 15: Mahosi vha kha ḽi vhlungwa nga nḽila yone yone naa? Arali phindulo i ee / hai, ndi ngani?

Phindulo: Ee, ngauri a thi a thu vhuya nda pfa muḽwe muthu a tshi ri u khou bva u ṽovhowa musanda vho dzama; zwine zwi ntendisa uri mahosi vha kha ḽi vhlungiswa zwone.

Mbudziso16: Ndi ngani mahosi vha si tsha dzula mahayani avho?

Phindulo: Demokrasi yo dzhiesa ndango, na uri vhezhi ha misanda vho no ḽi dzhenisesa kha zwa mabindu. Ndi zwine zwi itisa uri vha si tsha wanala miḽini yavho.

Mbudziso17: Dzunde li kha di vha hone naa? Hone ndi ngani lo vha li hone?

Phindulo: Hai, a li tsheho. Lo vha li hone hu u itela u thonifha na u sumbedza khosi ya heneho uri vhathu vha funa u swika gai. Kale vhathu vhanzhi vho vha vha sa shumi nga maanda vha vhafumakadzi, ho vha hu vhone vha no konou ya u shuma dzundeni, a no maduvha vhathu vha a shuma lwa u toda u khwinifhadza vhutshilo havho, vha songo lindela u newa masheleni nga vhakalaha vhavho. Ndi zwone zwine zwa khou ita uri na dzunde vha si tsha ya vha li shuma.

Tshinwe tshithu ndi uri, vhutshilo ha ano maduvha vhu a dura, vhu toda munna na mufumakadzi vha tshi shuma vhothe hu u itela uri zwithu zwivhe zwo khwinifhadzeaho mudini. Zwi ita uri vhathu ri sedzese kha zwine zwa shumela vhone vhae fhedzi.

Mbudziso18: Nga u angaredza, ndi zwifhio zwine na wana vuhosi ha kale kana ha ndavhuko ho khakhea ngazwo?

Phindulo: Vuhosi ha kale ho vha huna u kombetshedza nga ngomu haho kha zwithu zwinzhi zwi no fana na u shuma dzunde, u tshina vhusha, u tshina musevetho, u tshina domba. Vuhosi ha ndavhuko a vhu kombetshedzi muthu u ita zwithu ngeno ha ho dala u bvisisa dzitshelede khaho naho ri sa vhoni uri tshelede ya hone i fhelelafhi.

Mbudziso19: Protocol ya vuhosi i kha di tevhedza naa?

Phindulo: Na luthihi, u wana vhathu vha si tsha kumela musanda vha tshi amba. U wana vhathu vha si tsha rumela kana u vhiga mafhungo vhakomani musu hu na mueni o dalaho mudini. Vha vha tshi vho tou divhigela musanda kana vha dzula na muthu mudini a songo vhigwa.

Mbudziso20: Ndi ngani vhaswa vha si tsha tshina ngoma dza musanda sa vhusha ,domba na zwinwe vho?

Phindulo: Vhathu vha zwino a vho ngo tsha khwatsha sa vhathu vha kale, a vha lengi u farwa nga mphigela. Zwino ho no dalesa malwadze ane a toda u thogomelwa nga vha mutakalo. Ri a zwi divha uri ngoma nnzhi dza Tshivenda vhunzhi ha zwithu zwi

no itwa khadzo hu vha hu khou bviswa na malofha. Malwadze manzhi ḡa ngauri malofha a vhathu o ṭangana. Zwi sia vhathu vha tshi vhona vha songo tsireledzea.

Ano maḡuvha vhunzhi ha vhaswa vha vha vho ḡisedzela u ya zwikoloni, u ya u tshina hedzi dzingoma zwi dzi a na tshifhinga tsha u vhala ngauri vhunzhi ha hedzi dzingoma dzi imiswa vhukati ha ṛwaha, vhana vha tshi khou ita zwa pfunzo.

MIFHUNDILU G2

Mbudziso1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha ḡi tevhedzwa naa?

Phindulo: Hai, maanḡa avho o fhungudziwa kale vho vha vhe na maanḡa a u ita na u shakulisa muthu, fhedzi ano maḡuvha a vha tsha zwi ita ngauri vhathu vha vho ambesa ḡa uri ndi na pfanelo ya u ita nga u ralo.

Mbudziso 2: Ṭhodea ya civic mahayani vha vhona i ya ndeme?

Phindulo: Ee Ndi ya ndeme arali hu na tshumisano vhukati havho na vhakoma; zwi tshinyala fhedzi musi vha civic vha tshi vho ṭoḡa u dzula nṯha ha mahosi a zwi tsha ita

Mbudziso4 :Ndayotewa i anḡafhadza kana u bvula maanḡa mahosi; nga nḡila ḡe?

Phindulo: I ya maanḡafhadza fhanu na fhaḡa. Huṛwe i a ita uri vhalanda vha nyadze mahosi nga zwine vhathu vha ri ndi dzi “right”; ya dovha ya vha hudza siani ḡa musi muthu a tshi ṭoḡa thuso banngani naho a na tshelede nngafhani a si na vhurifhi vhune ha bva musanda thuso a nga si iwane.

Mbudziso5: Vhone vha vhona vho rapolotiki vha tshi ṭhonifha mahosi?

Phindulo: A vha vha ṭhonifhi nga u tou ralo ngauri u wa wana miṭanganoni vha tshivha vhidza nga ḡa upfi ndi dzi “comrade” hu tshi khou ambiwa vhamusanda, a zwi sumbedzi ṭhonifho na luthihi. Tshirunzi tshi khou wiswa nga demokrasi

Mbudziso 6: Ndi kha tshipiḡa ḡe tsha vhuhosi tshine vhuhosi vhu si tsha tshimbidzwa nga nḡila ḡe?

Phindulo: A vha tsha ita zwa dzithevhula, na dzingoma u fana na vhusa na madomba. Tshikona a tshi tsha lila musanda tshi vho tou lila hu na mitambo lune zwo khakhea.

Mbudziso7: Ndi zwifhio zwine na wana vhamusanda vha tshi ditsitsa tshirunzi ngazwo?

Phindulo: Vha ditsitsa tshirunzi nga u sokou dzula na muthu muñwe ma muñwe ha pfi ri khou “socializer” zwa sia vhatukana vha tshi vho vha dalela.

Mbudziso 8: Mishumo ya khadzi ndi ifhio? I kha di itwa naa?

Phindulo: Vhañwe vha ya ita, vhañwe a vha tsha ita a vha na tshifhinga. Vha vha vha khou vhona zwavho; vha dovha vha vhona zwi zwa maitete a vuhedeni, ngeno vhone vho tangedza zwa vukhiresite.

Mbudziso13: Khoro i shuma mini? Hone vhone vha a ya khoroni ?

Phindulo: Khoro i shuma u dzudzanya na u sengisa milandu. A thi yi ngauri khoro ya musanda wa fano a i yi vhafumakadzi; fhedzi i kha di tou shuma zwavhuḽi nga maanda ngauri ri na khoro mbili, ya vhaḽavhatsindi ine i ya muñwe na muñwe. Heyi ya vhaḽavhatsindi i shumisana na civic zwa konou ya kha vhamusanda zwo no fhelela.

Mbudziso14: Pfumbavhulo na musumo ano maḽuvha zwi kha iswa misanda nga vhalanda?

Phindulo: Pfumbavhulo na musumo zwi kha di tou diswa nga vathu vhavhili vhararu fhedzi vhanzhi a vha tsha tenda na u pfesesaa vha tsha pfesesa.

Mbudziso 15: Mahosi vha kha di vhulungwa nga ndila yone yone naa? Arali phindulo i ee / hai, ndi ngani?

Phindulo: Zwo shanduka nyana naho hu uri vhaḽololo ri kha di vha vhulunga nga ndila yone yone. Zwine ra nga touri a zwi tsha tou tevhedzwa ndi u tendela na vhasiwana vha tshi dzhena tshiendeulu.

Mbudziso 17: Dzunde li kha di vha hone naa? Hone ndi ngani lo vha li hone?

Phindulo: Dzunde li kha di vha hone naho hu uri lo no khwiṇi fhadzwa ngauri hu vho lima maṭereṭere na u ṭahula ri vho tou thola vhathu.

Mbudziso19: “Protocol” ya vuhosi i kha di tevhedza naa?

Phindulo: “Protocol” a i tsha tou tevhedzwa nga maanda ngauri vhalanda a vha tsha ṭoda u ya ha vhakoma u vha swikisa misanda; vha vho tou shumisa dzi “cellphone” u amba na vhamusanda, ngeno hu na ndila ya hone i no tevhedzwa.

Mbudziso 20: Ndi ngani vhaswa vha si tsha tshina ngoma dza musanda, sa vhusha domba na zwiṇwe vho?

Phindulo: A vha tsha tshina ngauri vhathu vha vho ita zwa vhurereli ha Tshikhiresiṭe lune zwa havho vha vhona zwi zwa fhasi, nahone hu vuhedeni

MUFHINDULI G3

Mbudziso1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha di tevhedzwa naa?

Phindulo: Hai, mahosi a zwino vha khou, “adophtha Western culture” vho laṭa culture.

Mbudziso 2 : Ṭhodea ya civic mahayani vha vhona i ya ndeme?

Phindulo : Ee, ndi zwa ndeme ngauri i khou thusa vhathu u amba na muvhuso – nga iṇwe ndila ndi dzomo la vhathu muvhusoni.

Mbudziso4: Ndayotewa i andaḥadza kana u bvula maanda mahosi nga ndila de?

Phindulo: I bvula mahosi maanda ngauri vhathu vha khou divhesa pfanelo dzavho. Zwa sia mahosi mulayo u sa vha tsireledzi, wo vha sia nnda, sa izwi na Ndayotewa i si khagala i khou fhedza i khou vha bvula maanda .

Mbudziso 5: Vhone vha vhona vhorapolotiki vha tshi ṭhonifha mahosi?

Phindulo: Hai, a vha ṭhonifhi, vha tamba nṭha hao, vha a vha shengedza – vha vha humbula nga tshifhinga tsha dzikhetho.

Mbudziso 7: Ndi zwifhio zwine vhamusanda vha diṭitsa tshirunzi ngazwo.

Phindulo: Vhamusanda vha khou ɔi tsitsa tshirunzi nga u funesa tshelede

Mbudziso10: Mushumo wa ndumi ndi u fhio? U kha ɔi itiwa naa?

Phindulo: Mushumo wa ndumi ndi u ita ndangano ya maɔanganele na musanda , na u rumiwa rumiwa kha mishumo ya musanda. Ndumi a dzi tsha tou ita mishumo nga u ralo sa izwi thekholodzhi yo no hula, ri mbo ɔi amba na vhamusanda nga founu na nga dzi whats-up zwa sia ndumi i songo tsha vha na mushumo.

Mbudziso16: Dzunde ɔi kha ɔi kha vha hone naa? Hone ndi ngani ɔo vha ɔi hone ?

Phindulo: A ɔi tshee ho vhathu a vha tsha ɔi pfesesa - ɔo vhulawa nga civic nahone civic yo dzhia zwothe

MUFHINDULI G4

Mbudziso1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha ɔi tevhedzwa naa?

Phindulo: A ku tsha tevhedziwa vhathu a vha tsha ɔhonifha mahosi u fana kale ngauri hu na mivhuso mivhili. ɔhoɔea dziñwe dzine dza fanela u wanala mahosini vhathu vha vho dzi wana mivhusoni na milandu miñwe a i tsha sengwa misanda i sengwa khothe.

Mbudziso 2: ɔhoɔea ya civic mahayani vha vhona i ya ndeme?

Phindulo: Hai, Civic a ri vhoni mushumo wayo ngauri tshumelo ya mahayani i musanda ngauri civic, makhantseɔara vha vhonala nga dzikhetho, nahone vhana vha swika hune vha tou ɔifukedzela madindi badani, magandakanda a muvhuso o paka.

Mbudziso 5: Vhone vha vhona vhorapolotiki vha tshi ɔhonifha hani mahosi.

Phindulo: VhoRapolotiki a vha ɔhonofhi mahosi, vha ɔi fara u nga ri ndi vhahulwane kha mahosi na muvhuso u a vha ɔuɔuwedza.

Mbudziso 8: Mishumo ya khadzi ndi ifhio? I kha ɔi itwa naa?

Phindulo: Mushumo wa khadzi a u tsha itwa. Khadzi a dzi tsha zwi ita hezwo zwa u alusa vhana vha musanda na dzulela khoru.

Mbudziso 9: Mishumo ya makhadzi wa musanda ndi ifhio? I kha di itwa naa?

Phindulo: Makhadzi wa musanda vha shuma u tshea milandu khoroni, u eletshedza vhaṭanuni, na u dzhia tsheo naho vhamusanda vha songo vhudzwa.

MUFHINDULI G5

Mbudziso 2: Thodea dza “civic” mahayani vha vhona i na ndeme?

Phindulo: Ndi ya ndeme i dina u thithisa nga u dzhiela “tribal authority power”; a i koni u shumisana na musanda, i tou thusana na lushaka u vutshela musanda. Fhedzi ngauri yo “linkana” na lihora livhusi, i di thusa kha “service delivery” kha zwiṅwe zwa zwithu. Vhamusanda kha vha vhuse shango. “Civic” I thuse kha “service delivery” fhedzi i tshi khou shuma nga fhasi ha vhamusanda. Kha hu vhe na tshumisano uri shango li bvele phanda hu si na u hanedzana.

Mbudziso 4: Ndayotewa i anḡafhadza kana u bvula maanda mahosi nga ndila de?

Phindulo : Constitution ya shango, 1996 i a vha nea mahosi maanda “chapter 2 Bill of right”. Pfanelo ya muṅwe na muṅwe yo katelwa ro “include” mahosi.

Mbudziso5: Vhone vha vhona vhorapolotiki vha tshi ṭhonifha mahosi?

Phindulo: Vhorapolotiki vha a ṭhonifha mahosi. Zwine zwa itea zwi tshi itwa ngauri vha na zwine vha ṭoda u vhuvelwa ngazwo kha mahosi. Tsumbo, u tshetshelwa zwitentsi na zwiṅwe vho. Hu tou vha uri vhorapolotiki vha vharema vha vho vhona u nga vha fanela u ita zwine vha funa nga mulandu wa u sa pfesesa zwithu zwavhuḡi.

Tshiṅwe ndi tsha uri vhorapolotiki vho bva mvumbo zwa sia vha si na ṭhonifho sa izwi ano maḡuvha vha tshi kona na u “canvase” vha songo fhira musanda u itela u wana thendelo.

Mbudziso 6: Ndi kha tshipiḡa de tsha vuhosi tshine vha vuhosi vhu si tsha tshimbidzwa nga ndila yone?

Phindulo: .U hola havho tshelede zwo itisa uri vha si tsha vha na ndavha na vhathu. A vha tsha sedza uri zwithu zwi tshimbila hani, tshavho ndi u sedzela kha tshelede. vha ita na u rengisa na zwitentsi nga tshelede nnzhi, ngoma a dzi tsheho,

mitshino i no nga zwikona a vha tshe na ndavha nazwo sa izwi vho lavhelesa tshelede.

Mbudziso 10: Mushumo wa ndumi musanda ndi ufho? Nahone u kha di itwa naa?

Phindulo: Ndumi huwe i a shuma, huwe a vha i vhoni sa muthu kha “ community”.

Mbudziso 16: Ndi ngani mahosi vha si tsha dzula mahayani avho?

Phindulo: Vha khou shavha u miliswa tshivhindi , na uri vha khou tevhela tshikhuwa. Lwe ndi la uri vha khou vhona uri a vho ngo tsireledzea vha tshi toda thuso ya mapholisa i a lenga u wanala.

17.Mbudziso :Dzunde li kha di vha hone naa.? Hone ndi ngani lo vha li hone?

Phindulo: Dzunde a li tshee ho, zwi khou u itiswa ngauri mahosi vha vho hola, vha vho konou renga zwiliwa a vha tshee na ndavha na u limelwa nga vhalanda.

MUFHINDULI G6

Mbudziso2: Thodea ya civic mahayani vha vhona i ya ndeme

Phindulo: I na thuso tshiwe tshifhinga a i thusi arali ya ita zwa polotiki.I takadza uri I a ita “ follow up” kha masipala.Fhedzi i songo dzhia vhuimo ha vhamusanda.

Civic i thusa kha ndisedzo ya zwithu shangoni u fana na u fatisa zwikolo fhedzi vha dina vha tshi vho vhangisana na vhamusanda .

Mbudziso 4:. Ndayotewa i andafhadza kana u bvula maanda mahosi nga ndila de?

Phindulo : A i bvuli maanda nga u tou ralo hu na zwidayodayo zwine tsumbo,u ambara badzhi u tshi dzhena mavhigani. Vhathu vha khou bva kule a vha dzheni mavhigani. Ndayotewa i ri thusa uri zwidayo dayo zwi songo sokou vha hone zwi songo tea nahone Ndayotewa i tsireledza pfanelo dza vhathu kha mahosi mahosi.

Mbudziso 5: Vhone vha vhona vho rapolotiki a tshi thonifha hani mahosi

Phindulo: Vhorapolotiki a vha tshonifhi mahosi vha vha tshonifha musi vha tshi toḁa dzi vouthu. Vouthu dza wanala vho tuwa , fhedzi hu na zwiṅwe zwine vha toḁa u zwi ita vha a ḁi vhonadza.

Mbudziso 7: Ndi zwifhio zwine vhamusanda vha ḁitsitsa tshirunzi nga zwo .

Phindulo: Vhamusanda vha a ḁitsitsa ngauri ano maḁuvha vha khou funesa tshelede, hone hei ya tshigando ine a ina mutengo muthihi. Maṅwe mashango a badelisa R20 ngeno vhaṅwe vha tshi badelisa na R1000. Zwi no dina ndi uri marifhi ane wa vha u tshi khou ṅwalelwa nga murahu ha miṅwedzi miraru a vha a si tsha shuma.

Mbudziso 9: Mishumo ya makhadzi wa musanda ndi ifhio? I kha ḁi itwa naa?

Phindulo: Hai, a vha tsha shuma, vha vho ḁadza zwa mvelele ya Tshikhiresite. U ḁo pfa vha tshi ri aiwa ṅṅe lutendo lwanga a lu ntendeli u dzhenelela kha hezwi zwithu.

Mbudziso 10: Mushumo wa ndumi musanda ndi ufhio? U kha ḁi itwa naa?

Phindulo: Ndumi i kha ḁi shuma sa izwi a tshi ḁi dzula e tsini. Ri a mu vhona na mavhigani a tshi khou fhirisa mazwiwa a bvaho musanda, na miṅanganoni ri a mu vhona o imela vhamusanda.

Mbudziso 11: Mushumo wa khotsimunene musanda ndi ufhio? U kha ḁi itwa naa?

Phindulo: Makhotsimunene vha kha ḁi shuma hu tshi dzuliwa khoroni vha a ḁa nahone vha a thusa kha u haṭula milandu

Mbudziso12 : Mushumo wa mukoma ndi ufhio ?

Phindulo: Mukoma u a shuma u ṅwala marifhi, na vhathu arali vha tshi teledza u swikisa mafhungo musanda vha ruma vhakoma vha vha swikisela.

Mbudziso 17: Dzunde ḁi kha ḁi vha hone naa ? Hone ndi ngani ḁo vha ḁi hone?

Phindulo: Ano maḁuvha a hu na dzunde ngauri na tsimu vhamusanda a vha tshena vha tou vha na kholomo fhedzi.Vhathu vhone a vha yi dzundeni sa izwi vha tshi vuwa vha ya u shuma thamusi arali vha na tsimu vha nga tou hira ḁereṭere kana vha thola Mazimbabwe.

MUFHINDULI G7

Mbudziso 1: Tshona ya “civic” mahayani vha vhona i ya ndeme?

Phindulo: Ndi ya ndeme ngauri shangoni la hashu mafhungo a vhwigwa kha mukoma, u bva afho a fhiriselwa kha mirado ya Civic ya kona ha u ri swikisela kha vhamusanda.

Mbudziso 7: Ndi zwifhio zwine vha wana vhamusanda vha tshi ditsitsa tshirunzi ngazwo?

Phindulo: Vhamusanda vha wa tshirunzi nga u ri bvisisa tshelede ya tshigando. U tshi vula “account” banngani vha toda vhurifhi ha musanda lune u tshi vhu humbela u bvisiswa tshelede, u ya nga ha nne ndi vhona hu u liwa, a thi zwi takaleli na luthihi

Mbudziso 14: Pfumbavhulo na musumo ano maduvha zwi kha diswa musanda nga vhalanda ?

Phindulo: Tshinwe tshifhinga, nne ndi vhona yo tea u bva ngauri vhakalaha musi vhe musanda vha tshi khou rera milandu vha didzinza ngayo

Mbudziso 17: Dzunde li kha di vha hone naa? Hone ndi ngani lo vha li hone?

Phindulo: Hai, a thi imi nalo ngauri u limela vhasadzi vha musanda vho dzula a thi zwi todi

MUFHINDULI G8

Mbudziso 1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha di tevhedzwa naa?

Phindulo: A vha tsha vhusa u fana na kale, maanda a vho o fhungudziwa, vha thetshesela milayo ya tshikhuwa vha litsha ya mvelele dza havho. Muvhuso u khou vha kandedza nga u vhudza vhatu uri maanda a mahosi ha ngo hula nga u ralo.

Nga Tshivena ri divha mahosi a sa hanedzwi. Vha zwa vho zwa, na mvelele i a ima nazwo, fhedzi ano maduvha u wana vhatukana vha tshi khou vha fhindula vha tshi tou imedzana navho.

Mbudziso2: Thodea ya civic mahayani vha vhona i ya ndeme

Phindulo: Mafhungo a civic a huvhili, hu na civic ya u fhaṭa na civic ya u thutha. Civic dzi no fhaṭa ndi dzi no ima na mahosi ngeno dziṅwe dzi tshi kandedza mahosi; nahone vha ṭoda u vha ṅṭha ha mahosi. Hu na civic dzine kha maṅwe mashango ndi iṭo la vhamusanda nahone vha vha vha tshi khou shumisana na Vhakomka, Royal council na vhakalaha u thusa kha u tandulula dzi thaidzo dza shango. Thaidzo ya civic khulwane ndi musi yo ḡala thangana ya murole, vhane a vha ḡivhi mvelele ya Tshivenda. Ndi ngazwo vha tshi fhedza vha tshi khou tshinyadza, sa izwi vha tshi ṭoda u ita zwithu nga ṅḡila ya tshikhuwa

Mbudziso 4: Ndayotewa i angafhadza kana u bvula maanda mahosi nga ṅḡila ḡe?

Phindulo: Nga u angaredza, tshikhuwa a tshi mandafhadzi mahosi, tshi tou vha bvula maanda vhunga mvelele dzi sa fani. U bvula ha maanda ri zwi vhesa mitanganoni

Vha amba na mahosi nga ṅḡila ya lunyadzo. Nṅe ndi dzulela u dzhenelela mitangano ya “Land summit” Ndi vhona Vhamusanda vha sa pfiwi, ngeno vha vhone vhaṅe vha mavu, hu a ambiwa nga marengisele a zwitentsi na mitengo musi vha tshi ḡa na zwine vha zwi tamisa zwone vha si vhuye vha pfiwa; zwine vha amba zwa tou thudzelwa kule. Musi vha tshi rengisa tshitentsi tshede vha ya nga vhukati na masipala ngeno shango li lavho.

Mbudziso5: Vhone vha vhona vho rapolotiki vha tshi ṭhonifha mahosi?

Phindulo: U ya nga nṅe ndi ḡo ḡi dovha nda ri zwi huvhili zwi huraru, vhorapolotiki vhahulwane vhane vha nga sa muphuresidenthe vha ya ṭhonifha nahone vha ya ima na mahosi; fhedzi vhorapolotiki vha vhatukana a vha ṭhonifhi mahosi na luthihi, vha na lunyadzo nga maanda.

Mbudziso 6: Ndi kha tshipiḡa ḡe tsha vuhosi tshine vuhosi; vhu si tsha tshimbizwa nga ṅḡila yone?

Phindulo: Mahosi vha khou ḡikhakhela nga u laṭa na u sa tsikeledza mvelele ya havho a vha tsha ita zwa thevhula, a hu na tshikona tsha u shumela zwithu zwa musanda. Tshikona tshi vho tou vha tsha u mvumvusa vathu. Ṭhamusi hu tshi pfi

hu na marathoni Nandoni u wana hu tshi khou lila na tshikona. Hezwo zwi vha zwo khakhea ngauri a tsho ngo fanela u lila fhethu hu no fhedza ho vha na “bash.”

Mbudziso 7: Ndi zwifhio zwine na wana vhamusanda vha tshi ditsitsa tshirunzi ngazwo?

Phindulo: Mahosi vha ditsitsa tshirunzi nga u twa vha tshi khou monamona na vhatukana na u nwa navho mahalwa. Mahosi vha dovha vha ditsitsa tshirunzi zwi hulwane nga u ita zwa vhufarekano na vhasadzi vha vhalanda hune huwe vha fhedza vha rwiwa.

MUFHINDULI G9

Mbudziso 1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha di tevhedzwa naa?

Phindulo: Hai muvhuso wa mbofholowo wo dzhia maanda kha mahosi wa fha vhalanda vhane ndi vha rangaphanda vha zwa polotiki.

Mbudziso 2: Thodea ya civic mahayani vha vhona i ya ndeme?

Phindulo: Hai, a si ya ndeme ngauri yone i vho lwela maanda na vhamusanda na kha zwithu zwi no kwama mavu, hu uri mavu ndi a vhamusanda.

Mbudziso 3: Thodea ya civic dzi doroboni vha vhona i ya ndeme.

Phindulo : Ee, vhuponi ha dzi doroboni yo luga vhunga hu tshi wela fhasi ha masipala, tshumisano na vha civic i tou tea henefho

Mbudziso 5: Vhone vha vhona vhorapolotiki vha tshi thonifha hani mahosi?.

Phindulo: Na luthi a vha thonofhi mahosi nahone vho vha nyadza lwa u fhedza; a vha vhuyi vha vha dzhia sa vathu

Mbudziso 6: Ndi kha tshipida de tsha vuhosi tshine vha vuhosi vhu si tsha tshimbizwa nga ndila yone?

Phindulo: Kushumiselwa kwa mavu nga masipala kwo khakhea, mveledziso dzine masipala a disa shangoni la vhamusanda vha songo kwamiwa zwi thithisa mahosi

kha kuvhusele kwavho. Na kurengisele kwa zwiṭentsi nga masipala ngeno khosi i sa zwi ḡivhi, zwi itisa uri mahosi vha si tsha tshimbudza zwithu zwavho zwavhuḡi nga uri vha vha vho no thithiswa, nahone zwithu zwo no sokou vhilingana.

Mbudziso 7: Ndi zwifhio zwine na wana vhamusanda vha tshi ḡitsitsa tshirunzi ngazwo?

Phindulo: Mahosi vha khou ḡiwisa tshirunzi nga uri vha ṭwa na vhatukana vha tshi khou nwa mahalwa zwipotoni; lune vha fhedza vha tshi khou ita khani na vhatukana, vha vho fhindula nga ṇḡila i si yavhuḡi. Vha ita zwa vhufarekano na vhafumakadzi vha vhalanda, nahone vha ḡidzhenisa kha zwa polotiki zwine zwoṭhe hezwo zwi khou vha tsitsa tshirunzi.

Mbudzios 8: Mishumo ya khadzi ndi ifhio? I kha ḡi itwa naa?

Phindulo: Khadzi a dzi tsha shuma mishumo yadzo.

Mbudzio 11: Mushumo wa khotsimunene musanda ndi ufhio? U kha ḡi itwa naa?

Phindulo: Makhotsimunene a vha tsha shuma na vhone vha khou funesa tshelede lune vha rengwa vha mbo ḡi tshimbudza zwithu nga ṇḡila i si yone sa izwi vho no putiswa.

Mbudzios 13: Khoro i shuma mini? Hone vhone vha a ya?

Phindulo: Khoro vhuponi ha hashu i kha ḡi tou shuma vhukuma nahone na ṇḡe ndi a ya u thetshelisa milandu.

Mbudziso 14: Pfumbavhulo na musumo ano maḡuvha zwi kha iswa misanda nga vhalanda?

Phindulo: A zwi tsha isiwa sa izwi ano maḡuvha muṇwe muṇwe a tshi vha a tshi khou sedza zwawe; ri kou tshila kha ṭifhasi ṭa “capitalism”

Mbudzio 16: Ndi ngani mahosi vha si tsha dzula mahayani avho?

Phindulo: Vha khou takalela u vha dziḡoroboni sa izwi ḡoroboni hu na zwithu zwinzhi zwavhuḡi u fhira mahayani.

Mbudzios 17: Dzunde li kha di vha hone naa? Hone ndi ngani lo vha li hone?

Phindulo: A hu tshe na dzunde lo fa ngauri muthu muñwe na muñwe u khou lavhelesa zwawe.

Mbudzio 19: “Protocol” ya vuhosi i kha di tevhedzwa naa?

Phindulo: Mahayani zwi kha di tevhedziwa nga vhathu vhahulwane; vhatuku a vha tshi i dzhena heyo.

Mbudziso: Ndi ngani vhaswa vha si tsha tshina ngoma dza musanda, sa vhusha, domba na zwiñwe vho?

Phindulo: A vha tsha ya ngauri vhathu vhanzhi vha khou tevhedza vherereli ha Tshikhiresite lune vha vhona zwi zwa fhasi

MUFHINDULI G10

Mbudziso 1: Kuvhusele kwa tshihosi hu sa athu u wanala mbofholowo ku kha di tevhedzwa naa?

Phindulo: Ee ku khou tevhedziwa naho hu uri hu na zwiñwe zwine zwa khou shanduka zwine zwa khou itisa uri zwiñwe zwi latiwe

Mbudziso 2: Thodea ya civic mahayani vha vhona i ya ndeme?

Phindulo :Civic kha i vhe hone ngauri i thusa sa mafo a henefho fhethu, vha dovha vha thusa lushaka kha sia lauri vha a konou swikelelwa nga nnyi na nnyi tshifhinga tshiñwe na tshiñwe

Mbudziso 4: Ndayotewa i andafhadza kana u bvula maanda mahosi nga ndila de?

Phindulo: I a maandafhadza nga maanda kha avho vhane vha zwi pfesesa, sa izwi Ndayotewa i tshi thusa kha uri hu vhe na mvelaphanda

Mbudziso 5: Vhone vha vhona vhorapolotiki vha tshi thonifha hani mahosi.

Phindulo: U thonifha mahosi zwi tou bva kha uri mahosi aneo na one a ya vha thonifha naa. Fhedzi rapolotiki kha ite uri mveledziso inwe na inwe a thome

musanda, nahone a ite a tshi isa na nduvho ngauri musanda hu a luvhiwa, sa izwi mahosi na one a tshi kona nga maanda u fara vhathu vhane vha khou toda u shuma navho.

Mbudziso 6: Ndi kha tshipida de tsha vuhosi tshine vuhosi vhu si tsha tshimbidzwa nga ndila yone?

Phindulo: Ndi tshipida tsha u luvha ngauri kale muthu o vha a tshi luvha nga tshinwe na tshinwe, fhedzi zwino vha vho dina ngauri vha vho tou toda tshelede. Vha khou funesa tshelede mahosi.

Mbudziso 7: Ndi zwifhio zwine na wana vhamusanda vha tshi ditsitsa tshirunzi ngazwo?

Phindulo: Vha khou hangwa u shumela vhathu vha vho lavhelesa nga maanda kha tshelede, lune na vhalanda vha vho sokou vhonwa mulandu fhethu hu s ina mulandu uri vha lifhiswe.

Mbudzios 8: Mishumo ya khadzi ndi ifhio? I kha di itwa naa?

Phindulo: Khadzi a dzi tsha shuma mishumo yadzo hu khou u tou dina uri, makhotsimunene na vhavenda vha khou dzhenelela vha pwanyeledza khadzi.

Mbudzios 10: Mushumo wa ndumi musanda ndi ufhio? U kha di itwa naa?

Phindulo: Ee, ndumi dzi kha di shuma sa izwi ri tshi dzi vhona dzi khou gidima gidima na zwithu zwa musanda.

Mbudzios 12: Mushumo wa mukoma ndi ufhio?

Phindulo: Uyu na ene u khou shuma sa izwi ri tshi thoma khae, a tshimbidza zwithu zwothe u swika a tshi u vhuisela na phindulo.

Mbudzios 13: Khoroni shuma mini? Hone vhone vha a ya?

Phindulo: Ee, khoroni ndi a ya fhedzi ndi vha ndi tshi khou tou ya u thetshesela fhedzi.

Mbudzios 14: Pfumbavhulo na musumo ano maḁuvha zwi kha iswa misanda nga vhalanda?

Phindulo: Ee, zwi kha ḁi iswa fhedzi zwo tou shanduka maitele ngauri zwino zwi ya nga ḁila ya u tou isa tshelede.

Mbudziso 15: Mahosi vha kha ḁi vhulungwa nga ḁila yone yone naa? Arali phindulo i ee / hai ndi ngani?

Phindulo: Mahosi vha kha ḁi vhulungwa nga ḁila yone ngauri na mahosi vhenevha vha tshikhuwa, ri amba vhane vha kha ḁi vha vhaḁuku, vha eletshedzwa nga vhahulwane vha tevhedza ḁila yone.

Mbudzios 16: Ndi ngani mahosi vha si tsha dzula mahayani a vho?

Phindulo: Mahosi a vha ḁoḁi u ḁiḁanganya na vhasiwana sa izwi vha tshi vho dzudzwa zwitentsini ndi ngazwo vha tshi pfulutshela kule vha tou vhone nga zwifhinga.

Mbudzios 17: Dzunde ḁi kha ḁi vha hone naa? Hone ndi ngani ḁo vha ḁi hone?

Phindulo: Dzunde ḁi hone hu tou vha uri ḁo fhambana na ḁa kale, a vha tsha tou ya vha lima, hu tou bvisiwa tshelede ha hiriwa ḁereḁere ḁa lima. Hu tshi iwa kha u ḁahula, ha dovhwa ha bviswa tshelede ha hiriwa vhathu vha ḁahula.

Mbudzios 19: “Protocol” ya vuhosi kha ḁi tevhedza naa?

Phindulo: “Protocol” i kha ḁi itwa. A ni koni u vhona vhamusanda ni songo tou swikiswa nga vhathu vho teaho.

Mbudzios 20: Ndi ngani vhaswa vha si tsha tshina ngoma dza musanda, sa vhusha, domba na zwiḁwe vho?

Phindulo: Ndi ngauri ano maḁuvha vhana vha vho dzhena tshikolo tsha bugu lune a vha tshe na tshifhinga tsha u ya musanda u tshina ngoma.

ANEKISITSHA O: ZWIFANYISO

MUTSHEŦO WA TSHIVENĐA U SI NA TSHIKHUWA



MUTSHEŦO WA TSHIVENĐA U NA TSHIKHUWA (SEMENNDE)



KHORO YA MUSANDA (FHETHU HA U SENGELA MILANDU)



DZUNDE ȲA MUSANDA



NNDU YA TSHIVENDA



NNDU YA TSHIVENḐA YO ṬANGANAHO NA TSHIKHUWA



MUSANDA WA TSHIZWINO ZWINO U NṲHA HA THAVHA



TSHIVHAMBO TSHA TSHIZWINO ZWINO TSHA MIÑANGO MIVHILI I SONGO
LIVHANAHU



TSHIVHAMBO TSHA TSHIZWINO ZWINO TSHA MIÑANGO MIVHILI YO
LIVHANAHU



